ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

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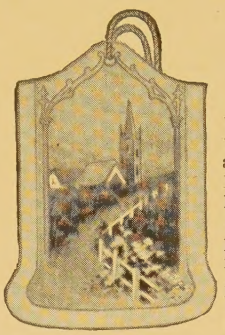

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w Large the Class?

ne of the questions that is always sure to come up nferences on Sunday school methods is, How should the class be? Like, "How old is Ann?" How high can a cat jump?" it can be answered orts of ways. Pedagogical theory, especially the r, stands for small classes; some say, the smaller better. The project, "sharing of experience," ection of type differences," "supervision," "gui- e of activity" demand individual instruction. On other hand, the educational social value of the r group is being stressed today as never before. large class obviously has its advantages. The of four or five is one of the bugbears of the Sunday school. A rainy Sunday turns that class a fiasco—or a visit between pupil and teacher! late Doctor Roberts, our Society's director of rship training, insisted that when less than six tered for a summer-assembly course it should be led. Many teachers need the inspiration of a r audience than a "mere handful," and most s do—else they become listless and indifferent. It ore difficult to teach one person or a few than a larger group—perhaps from the fact that you can lecture an audience but must really teach a small company; and, as we are always maintaining, lecturing—or preaching—to a Sunday school class isn't teaching it. An old theological professor in Germany told me that he had found that for his seminars ten and fourteen were the minimum and maximum limits. He held rigidly to such size groups. We should say that a Sunday school class, also, of about that many is the ideal. The teacher can do lots of things with such a class that he can't with a larger or smaller one. It is an objection to the live organized class that oftener than not it is ambitious to become large, which means, sometimes, unwieldly—and unteachable.

How About Mixed Classes?

From class pictures that have appeared in the LEADER it is evident that not a few organized adult classes are of the mixed variety. We are frequently inquired of as to the advisability of grouping men and women together in a Sunday school class. Here again the religious pedagogists say, unreservedly, "No." Men should study the Bible and consider the Christian life from the man's point of view, and women likewise, vice versa. Some men feel more at home in a class of men only. Then there's the matter of "dressing-up"; a little thing, but one that counts. Furthermore, "In a mixed class there is often a tendency on the part of men to let the women take the initiative in the religious work of the class" (Palmer, in *The Religious Education of Adults*).

On the other hand there are certain benefits to be derived from putting (not children and young people, mind you!) grown men and women together in a class. It adds a needed liveliness to the discussions. It discourages the heated argument into which the men's class is so liable (more liable than the women's!) to drift. The problems that press upon society and church in our day, and which the church school cannot avoid, concern men and women not as such, but as citizens, as heads of households, and as coequal members of the church of Christ. It is indisputable that many of the old, time-honored sex divisions no longer obtain. In the matter of social functions, it has been found that the mixed class works out well. There are plenty of places where men and women foregather apart; they should—under church auspices—have more group association. We have received accounts of a number of mixed young married people's classes that have carried on with fine results and great enthusiasm. It goes without saying that the teacher of a mixed class must be liberally endowed with tact and good sense. A rather small church school in the Middle West tells us of the interest that has marked joint sessions, once a month, of the men's and women's Bible classes. Such a plan easily develops into an adult department.

Our New Secretary of Colporter-Missionary Work

We have repeatedly expressed the not very original opinion that God always has someone ready to fill a

John C. Killian

position in his kingdom's work that has suddenly become vacant. Our Society has recently had another illustration of this truth. After the unexpected de of Doctor Neil the question of his successor became urgent one because of the nature of the work of t department. Many of us thought at once of John Killian as peculiarly, providentially fitted for the j Four successful pastorates—in New Jersey, Penns vania, and West Virginia—have given him the pasto point of view regarding home missions and evangelis His five years' service on chapel car Evangel, follow by two years as supervisor of chapel cars, made h at home in the Far West, where the affairs that he w now direct are largely located. He gained a s wider acquaintance with the Northern Baptist Co vention as field representative of the Board of M sionary Cooperation, and then as field representati of our Publication Society. In these positions he h visited literally thousands of our churches and spok in hundreds of state conventions, associational gathe ings, and summer assemblies. One might say that M Killian has acquired both a microscopic-view acquai tance and a telescopic-view vision of our denominatic The years have tested and proven his efficiency as Christian minister, and a long friendship (for as you fellows we were students together at Crozer Theolo cal Seminary) has proven to the writer of this editori note his fine Christian character and devotion.

"Jesus Shows His Power"

By John Snape, D. D.

Pastor of Temple Baptist Church, Los Angeles, Calif.

Two summers ago I visited at Baalbek the picturesque and pathetic ruins of the Roman temple whose erection was begun in the second century by Antoninus Pius, and carried on by Caracalla. It comprises fifteen acres. Its dimensions are, roughly, 1,100 x 500 feet. Great marble blocks, the longest ever used in the world in any sort of construction, are built into its north wall. One of them is sixty-three feet in length by thirteen feet four inches in height and breadth. It weighs 850 tons.

Great granite pillars still stand erect amid the splendid ruins, some of them forty-one feet six inches in height, and seven feet four inches in diameter. One of these great columns, moved possibly by an earthquake, leans drunkenly against the wall of the Temple of Bacchus. In the whole temple enclosure are several temples—the hexagonal Court the Pantheon, the Temple of Bacchus, and the Temple of Jupiter. The Temple of Venus is outside.

Tradition intimates that even before the sculptors had finished this magnus opus the Emperor Constantine intervened and attempted to change the pagan temple into a Christian church. My guide suggested that this greatest of all temples erected anywhere l the Romans was the last desperate and dramat attempt of paganism to dominate and smother Chri tianity. If so, it was a failure, for while I was the on a Sunday morning in July within sight of t massive ruins the bells of a Christian church ra out their summons to worship, and two devot women in a building near-by were conducting a Bib school under Protestant auspices.

Thus does it happen to any power on earth th sets itself against the power of Jesus. As once commanded the storm-tossed billows of Galilee to su side, and they crouched at his feet like whipped cu so does he stride as Sovereign above the sea of huma life.

The power of Jesus over the forces of nature nowhere more dramatically set forth than in the sto of the storm on the Sea of Galilee. What a setti for the exhibition of his power! Two summers ago sailed across, or traveled along, the shores of sev seas—the Atlantic, the Adriatic, the North Sea, t Mediterranean, the Red Sea, the Dead Sea, and t Sea of Galilee. Until that summer Lake Louise,

ada, came first in my judgment and affection, but ıles and gives way before the Sea of Galilee. It is n hundred feet below the level of the Mediter-ean, and is thirteen miles long by seven miles wide. he time of Christ it was noted for its abundance of for the hot springs along its shores, and for the lenness and violence of its storms.

n its eastern and western sides the banks rise p, rugged and bare to a height of two thousand . Hermon with its snow-covered crown forms a ıtiful background. Around the whole shore there broad strand of white pebbles upon which, as the ers dash, the waves, like human fingers touching -strings, play the softest, weirdest music. The sea is really like the shape of a pear with the er end toward the north. The extreme height of eastern and western banks protects the sea from storms, but from the north the wind sometimes nes down with such velocity that the waves are ned to fury, and rising mountainous in height ep everything before them.

ne of these sudden storms came up while Jesus on the boat with his fishermen-disciples on the to the country of the Gadarenes. It was at the e of a very busy day. Jesus was weary and needed . Within that day then closing he had healed a oniac, had been accused of being in league with Evil One, and also of being the worst of demoniacs the most wicked of men.

e has changed his style of teaching, and now ıks in parables which his hearers do not under-d. He explains them fully to his disciples, but , too, were slow to grasp their inner meaning. He before him living illustrations of the four classes ıearers he has just portrayed in the parable of the er. It was a terrific strain on mind and heart and y, and his weary humanity said, "Let us go over he other side." When he stopped to talk with the ıaritan woman at Jacob's well he was weary with journey; now he is weary in his work.

When Jesus stepped into the boat the sea was oth and wind calm, and Jesus, utterly weary, takes seat on the steersman's wooden cushion in the stern he boat, and in a moment is fast asleep. What a ıre that was—the tired-out, human Christ fast ep!

he disciples with noiseless tread and hushed voices about the boat fearful lest they wake the weary per. Suddenly from the northwest they see the ling waters. They prepare as best they can for the ing squall. Jesus still sleeps on. The squall in-ıses to a wild storm and the waves hiss and foam he very feet of the silent sleeper. But when the t begins to fill they wake him, Peter probably shak-him by the shoulder and crying in his ear, "Carest ı not that we perish!"

Then Christ arose. The cry of fear and need always gains his quick attention. He rebuked the wind and said unto the sea, "Be still, be muzzled," and the wind ceased and there was a great calm. And they feared exceedingly, for naked spiritual power always makes men afraid.

That boatload of men was the embryonic church. They were the care and concern of Christ. They were the human foundation-stones on which he was to build his church. The church is indeed today a ship tossed upon the troubled sea of human life, and prophets are pilots. "With Christ in the vessel I smile at the storm!"

The power of Christ today operates through these pilots as once it acted directly on the storm. Now it is a Martin Luther, calling the people to a tardy repentance, and digging out of the débris of traditionalism and formalism an ancient doctrine; now it is a John Wesley flinging himself like a living torch into the ritualism and regularity of the Established Church, and shaking it in a violent storm of wholesome emotion; now it is a Francis E. Clark, digging into the mine of undiscovered youth for the gold of character, and finding that the gold of that land is good; now it is a Billy Sunday, stirring all souls with a sense of sin, and quickening all with a sense of God, under a storm of vehement and volcanic oratory. None of them worked delicately, for the prophets of God are the life-savers of society, and life-savers cannot always deal gently with the souls they rescue.

Storms at sea do not suddenly cease; old ocean is restless for hours, and often for days, following a storm. But in the case of this storm on Galilee there was a great calm. This doesn't happen in the ordinary course of nature, except when the Master of the forces of nature commands. How both the humanity and deity of Christ shine out in this story—the tired-out Christ, human enough to sleep in the midst of a storm; the strong Son of God, arising to rebuke the waves that immediately cringe at their Master's feet!

Storms clear the atmosphere in nature and in the world of men; strengthen the muscles of the soul if they do not destroy the man, and bring into the open that courage that fears not so much the storm as the broken manhood that confesses that storms end all.

There are no storms in human experience that Christ cannot quell. Is it a storm of dashing disaster and we sit amid the débris of commercial failure? Is it a storm of sorrow and we feel as if we of all individuals have been singled out for the hurtling shafts? Is it a storm of sin, and wrecked with sin's elements and tossed on sin's tide we feel that we must perish? Let us quiet ourselves with the thought that he who quieted the storm on Galilee in the long ago can silence the dashing billows in our lives today, and all the snarling storm-dogs be muzzled at his command.

"Dark times through life's experience
There evermore must be,
Times when the Master seems asleep,
Like the night on Galilee.

"How 'Carest thou not that we perish?'
The doubting heart began,
But lost alarm in deep surprise
At the power of the Son of man.

"When the turbulent sea obeyed his voice,
And the billows sank to rest,
Like the calm that falls on an infant's pulse
Asleep on its mother's breast.

"And when our way is rough and dark
Upon life's sea;
Oh, may our memories then recall,
That night on Galilee."

Improving Your Teaching

II. DO YOU UNDERSTAND RELIGIOUS GROWTH?

(The Second of a Series of Articles)

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By Frank M. McKibben [1]

"I wish I knew whether or not my pupils profit much from my teaching," a teacher of youth said to a leader in religious education. "I am trying," she continued, "to aid them in their religious development, but I feel that I really do not understand how religious growth occurs. Do you suppose I could ever come to understand just how pupils grow religiously?"

"Surely you can," replied the leader. "Their religious development is, of course, the major aim of your work. Your real concern is not how well you tell a story, lead a worship service, or direct a discussion. It is the question, What religious growth, what development of personality or strengthening of character, do your pupils experience as a result of your leadership? No teacher can know what religious growth is occurring unless he understands something of the nature of religious development. Few of us arrive at a full understanding of this complex problem. But the growing teacher is one who seeks constantly to increase his mastery of the subject."

"Please," pleaded the teacher, "won't you help me to a better understanding of the nature of religious growth?"

Basic Beliefs Regarding Religious Growth

"We are tackling a big problem," stated the leader when they were seated, "and we can only suggest the more important aspects in this brief discussion. Before we go into the exact nature of religious growth there are certain points of view that should be stated. They are fundamental to any discussion of religious growth. I believe, first of all, *that religion can be taught;* that religious development can be directed in practically the same manner as can any other phase of growth. My second basic belief is this, that *the Spirit of God is active in the religious growth of the individual.* While the teacher is concerned with the direction of those influences which he can control, he recognizes that the Spirit of God definitely affects the growing life beyond his knowledge and direction. The leader, therefore, becomes a coworker with God in developing character. Third, *religious education is an integral part of all education.* Life is continuous and unitary; it is not broken up into compartments. There is no such thing as a "Saturday Harold" and a "Sunday Harold." There is just Harold. He is *all* Harold. It is Harold who is subject to all the experiences of the week. His religious education is governed by the same laws and conditions that determine any other phase of his development."

How Does Religious Growth Take Place?

"Well," continued the leader, "I think growth takes place through experience. We learn continuously through our own experiences and also through the experiences of others. There is, of course, a wide variety of experiences—experiences of thinking, feeling, and doing, of imitating, striving, appreciating, studying, and achieving. Our study of religious growth reveals the fact that it is furthered through certain processes going on continuously within the developing individual.

1. "*Your pupils learn through imitation.* This manner of learning and growing is most prominent during babyhood and childhood, yet it operates in some form throughout life. Harold as a baby begins to learn by imitating his parents, his brothers and sisters, imitating them in their ways of speech, their habits of life, their manner of thinking, feeling, and doing. A little later he imitates his playmates and the friends who enter his life. His attitudes toward life, his habits of responding, his conduct are influenced a little later by his school. He has entered a larger world. He learns to live in that world partly through the process of imitating the life about him, doing as he

[1] Professor of religious education, Northwestern University.

others do. He patterns his life after conduct erved in other social situations. If children attend- the movies with him 'boo' at people they do not and scream with excitement, he is very likely to in the same manner. If his friends seem disinter- d and misbehaved in Sunday school, he is likely to ern his conduct after theirs. Even when Harold s to college he will be profoundly influenced by the les of conduct prevailing on the campus. While he have to act independently, he will still be some- t eager to do as the crowd does. And even after is through college, his neighborhood and social up will definitely affect his life. This process of ation is tremendously important and necessary in old's education, but it must, of course, be balanced its operation by other factors in the learning ess.

It is apparent at once that this process of imitation be quite definitely controlled and directed. Relig- educators are increasingly impressed with the un- alleled opportunity parents have in the early years ay the proper foundation and to start the growing in the right direction. You as a church school her should be conscious of the significance of your personality and conduct as a pattern of imitation the part of your pupils. You should realize the ence the class attitude, response, and conduct may e upon each individual member. Harold's religious tude and experience may be determined more by t he observes in church-members and in the entire of the church than by anything that is taught or ched. Leaders should be conscious of the neces- at all times and in all ways of surrounding Harold the finest examples of Christian personality and duct, and of affording him the most stimulating and lesome Christian environment possible."

I think I understand how pupils learn through itation,'" exclaimed the teacher.

"*Your pupils learn through participation.* Imita- should lead naturally into participation. The two esses are closely interwoven. Most of us are iliar with the statement, 'No impression without ression.' A better way of stating this principle for gious education is to say, 'We learn to live by ng.' We learn the meaning of religion by living it. ure way to develop the religious life of Harold is afford him abundant opportunity to participate in gious activities. The church school should be for a school in Christian living, in which he learns the ning of religion for his life by participating in ship, service, fellowship, discussion, and all the r activities involved in religious living. Such par- pation on the part of Harold will be confined dur- his earlier years to a rather small fellowship and comparatively narrow range of activities. He will ticipate in the fellowship, the play activities, and the service projects of the beginners department. He will assume greater responsibilities and participate in a wider range of activities as he enters the junior department. His experiences of discussion, worship, service, and leadership, his reactions to the activities constituting the full program of the department and the church are all important factors in the religious development of Harold. The older he grows the wider the range of activities he will engage in and the more varied the experiences he will have.

"The teacher of religion is, therefore, concerned with providing the largest possible opportunity for wholesome participation on the part of growing individuals in activities that stimulate development. The teacher who does all the talking, who makes all the plans, who directs all the activities in detail, who fails to share responsibilities, who is unwilling to entrust leadership activities to members of the group is denying to them participation that makes for growth. Such participation needs, however, careful supervision to make sure that it leads to proper growth. Mere activity does not necessarily promote religious development."

The teacher was observed taking rather careful notes on the discussion for further study. The leader was encouraged to continue.

3. "*Your pupils learn through reasoning and contemplation.* Fuller understandings and finer appreciations of life are secured through reflecting upon its meanings and problems. In religious education this reasoning process should be directed to the mastery of knowledge that will enrich and strengthen life and that will aid in the solution of actual problems of individual and social living. Fresh insights into the meaning of the Christian life come as pupils wrestle with problems involved in its application to every-day situations. Through reasoning the individual brings to bear upon his own individual and social problems the best religious experience of the race, the most helpful experiences of his own life, and the finest revelations of his own time. Through such a process the individual is inspired to improve himself and is guided in self-study and self-direction.

In your teaching, therefore, you are vitally concerned to stimulate and assist your pupils to creative discoveries of the meaning of religion for their own lives. Only as they are led to grapple with real problems, think through the vital questions of the day, and develop definite convictions of their own by which to guide their lives will their religious development be assured. Fresh insights into and finer appreciations of Christianity should issue from every contact the teacher has with his pupils.

4. "*Your pupils grow religiously through identifying themselves with great causes, ideals, and persons.* The supreme objective of Christian education is to

lead each pupil to Jesus Christ, consciously to identify himself with his person, purposes and ideals, and with the kingdom of God, which was his supreme concern. Your pupils should not merely know about the Christian way of life, but they should also actually and consciously adopt it. Not only should they come to an understanding of the meaning of the kingdom of God for present-day society, but they should also accept it as a working program for the improvement of society. They should be led to commit themselves to this ideal of human brotherhood in such a way as to enlist all their talents and powers in efforts toward its realization. Through the commitment of their lives to Jesus as Saviour and Master their religious growth focuses upon a worthy center. Unity, peace, power may come into their lives. As they commit themselves to the kingdom of God they tap resources and call forth energies within themselves which make for significant religious experience and growth. Such an objective is not achieved all at once; it is a gradual process with occasional moments and experiences of a unique character. But the teacher who has this important factor constantly in mind and strives ever for its achievement will be led to do his part in bringing it to pass in the lives of the pupils. All his pupil contacts, cla instruction, and personal influence will be direct consciously and intelligently to this end."

"Well," declared the teacher, "I am not sure th I understand fully all that you have said. But I thir I am coming to appreciate what religious grow really is."

"Such understanding does not come in a day," t leader replied. "It comes from continuous study a observation. Each Sunday ought to add something your understanding as you plan your work carefull and especially as you try to observe growth. Ev dences of development will be observed in the pupil mastery of helpful knowledge, in his development right attitudes, wholesome appreciations, strong loya ties, and high ideals. It will be shown in the form tion of useful habits of living, in right conduct, and i skills in service. I think the greatest reward for t time and effort required in teaching is found in obser ing the religious growth our pupils are experiencin We feel then that every effort and sacrifice is full justified."

"Thank you so much," the teacher said as the parted. "You have encouraged and aided me greatly

What Shall Superintendent and Teachers Do, If—

III. PUPILS ARE NOT INTERESTED?

(The Third of Three Articles)

By C. Melville Wright, East Orange, N. J.

We may be sure that there is something seriously wrong if pupils are not interested in what goes on in the Sunday school. It may be that the teachers and officers are out of touch with them, or are pursuing a policy and program not adequate to their needs. It may be that the lessons are not suited to the pupils of the particular school. It may be that the methods adopted in the general conduct of the school or during the teaching period require investigation, thorough study, and radical improvement. It may be that pupils themselves have a wrong slant and need to be set right in reference to the purposes and objectives of a Sunday school. When things are going well everyone should be busy and all happy.

Obviously there is need for a series of group conferences bearing on the difficulties which will be pointed out in careful study of the situation. It might be well to begin by a conference with the whole executive body in which organization and methods may be carefully surveyed and, with the aid of a blackboard, a list may be made of crucial matters requiring attention. These matters may then be allocated to various groups or to individuals for further study. As a rule, much mor will be accomplished by interested persons who desir to get to the root of a problem than by an assigne committee. These groups may look into the variou problems, applying their own judgment to the situa tion; but they should also call on the experience o others, who are leaders in the work, to make sugges tions and to help solve the difficulties.

When these conferences have gone through the pre liminary stages, there are great gains possible by call ing in representative pupils, to secure their point o view, to enlist their cooperation, and to receive sugges tions. There seems no limit to what young people ca do in these situations when the need is made clear t them and they are willing to assume responsibility i carrying through reforms and improvements.

Possibly the interest of the school may be regaine by simpler methods, and the necessity for these grou conferences avoided by such individual and unite action as may be called out through frank statement from the superintendent and teachers. In the las analysis the interest of young people is captured b

employment of very simple methods, and we do to think of these as we plan to establish positions have been lost. It will be remembered that it out of "the doctrine of interest" that Herbert ulated his technique of the effective presentation ubject-matter; his "five steps in teaching."

irst and foremost is the example of older people. ne teachers and officers are keenly interested in the ol and its main purposes, they will radiate their usiasm at every turn.

here is nothing that quickens interest like a whole- e atmosphere. Personality counts here, but there also many contributory forces which may be set in ration. To have the rooms bright, attractive, and rful is sometimes half the battle. To have the bers feel that the undertaking is their own, that is their school, and that there is responsibility on n for its success is often the other half.

oys and girls are quick to take up good ideas. y respond intelligently and with eagerness when tive suggestions are made in the right way. When e are given and "the stage is set" for successfully rying them into action, we may be sure that the ntest response will lead to other suggestions, and r action, along similar lines, which they themselves work out.

ometimes the best method is to reason with picked nbers of the school or the group and put squarely co them their part in the working out of the plans. s may need to be done first in private with key- lers, but when they have seen the opportunities and mitted themselves to progressive developments can be depended upon to see them through.

The wise teacher and the capable superintendent o desire to retain the interest of the pupils will be stantly on the lookout for opportunities to approve, ognize, and commend what they have done. In a ical atmosphere little interest is awakened and not ch effort is called forth. In an atmosphere of ap- val, appreciation, and cooperation, however, there o limit to what can be accomplished.

Failure ensues only when we lose faith in our olars. When that happens it is clearly time for a nge of leadership. So long as we can trust them, let them know that we do, may we expect great ngs from them, and results otherwise impossible y be secured.

At the root of the whole matter is our conception of gion. If this is stereotyped, mechanical, or anti- ted we need not be surprised to find virile youth nterested. But if we are following closely the in- pretation of religion which Jesus lived and taught, se conditions need not be. Young people will re- nd to his attractive, life-giving, challenging appeal, l will gladly make the enterprise and the adventure ir own.

The Growth of the Kingdom

By Philip W. Crannell, D. D.

(In sending us his "Crannellograms" for Lesson VIII—for February 19—Doctor Crannell enclosed the alternative set, in rime, which we give below. They are another evidence of his literary ingenuity and craftsmanship.)

When you behold the all-embracing sea,
Think that his kingdom thus wide-spread shall be.

Truth must be hidden in the teacher's heart
Ere he to others can that truth impart.

Never a truth of God was given thee,
But that it should to others given be.

Who hoards the truth that God has given him,
Shall find it growing dim—and yet more dim.

Your message is with gospel light replete?
Distribute speedily its riches sweet!

God's kingdom's truth, so many faceted,
In varied parables it must be said.

Who is not ready humbly to receive,
That soul God's truth shall unillumined leave.

The kingdom is not seed—but works like seed;
From small to greatest shall its growth proceed.

A man but plants God's truth; God makes it grow;
Through day and night his forces onward go.

Who can explain how earthly flowers grow?
God's Spirit's process only God can know.

You work with God? Never impatient be!
A patient, safe, sure fellow workman he!

Only a thoughtless unteachable dunce
Will look to see the ripe ears all at once.

The wise man waits for changes to begin,
Then in due season thrusts swift sickle in.

The mustard grows not by its taste or bite,
But by its inner life coworking with God's light.

God speaks his truth to the receptive ear,
Louder and louder as the soul can hear.

God's inner circle is no coterie,
But those choice souls who will his workers be.

Not Facts, but Discovery

At the present time the tendency is to phrase teaching-aims in terms of discovery. The teacher is no longer much interested in teaching facts or in pointing out principles, but in helping the pupils discover these facts and these principles for themselves. Similarly, he does not teach precepts but encourages the pupils to make them.—*Harold J. Sheridan, in "New Tendencies in Teaching Religion."*

The Adult in Christian Education

By Wesley G. Huber, B. D., M. R. E., Worcester, Mass.

CHAPTER XII

(Continued)

THE CHRIST-CENTERED IDEAL MADE REAL

4. *Christian Education in Missions*

The school of missions is a common method of giving out missionary facts. Generally it lasts from four to six weeks. The work is graded for juniors, young people, and adults, and countries or problems are studied of greatest interest to the particular group.

The presentation of comparative religions can be made in such a manner as to leave the student with the feeling that his religion is no better than any other; or it can give him an appreciation of the fact that while God did not leave himself anywhere without a witness, yet he has fully revealed himself in and through the Lord Jesus Christ.

A Christian should know about his denomination's mission stations in the home country and in the far corners of the earth; where they are and who mans them. What about darkest Africa, the new problem of independence for India, the civil wars of China, the religious persecution in Russia?

How is he to get this knowledge? The reading contest of his denomination will furnish him with colorful information. Books should be distributed by a book committee. He should take the magazine of his own church, in which pictures, articles, and stories are presented. Missionaries direct from the field should give their message.

A missionary screen for new pictures; letters from the church's missionaries; pageants which strike an optimistic, victorious note. And in all the missionary education the teacher-preacher should constantly stress the importance of the One who said, "Go into all the world."

5. *Christian Education in Citizenship*

The pulpit must give a clear, clarion message today concerning civic righteousness. What our ministers and adult-class leaders say about prohibition is re-echoed in factories, offices, and homes. They cannot or dare not give fiction for facts. They must know whereof they speak.

What would Jesus do if he were a citizen of our country? We need to study once again what he did and said. He laid down no political policies, but spiritual principles which have given us freedom instead of slavery; the dignity of personality instead of ownership; the partnership of women instead of their being ignoble chattels.

In the choice of books one must be careful lest a antichristian attitude is presented. A harmony of t Gospels is the best approach to the subject. Mark a compile what Jesus said and did which would ha civic and social implications. Are your interpretatio the ones usually given? Rauschenbusch's two book *Christianity and the Social Crisis* and *Christianity a the Social Order,* are still thought-provoking and go source material. What a stir they made when fir published! His questions are still unanswered, a will continue to be until the prayer of Jesus answered—

"Thy kingdom come!
Thy will be done on earth!"

6. *Christian Education in Music*

The old singin' school along with the "deestri skule" has caused many a laugh; but one sometim wishes it back, such a farce is the singing in many c our churches, and such room for improvement in th respect is there in many others.

The quartet is not the ideal for a church servic every Sunday in the year. Better, by far, have chorus-choir. Give the congregation a love for th best in worshipful music in a great oratorio or a simpl hymn. Courses in the history of great hymns migh be given to advantage in any church.

How did the hymns come to be written? *A Trea sury of Hymns,* Wells; *The Story of the Hymns an Tunes,* by Theron Brown and Hezekiah Butterworth and *The Hymnody of the Christian Church,* by Loui E. Benson, give interesting and informing facts A hymn-story told before the singing of a hymn i more effective than after its singing.

In *The Technique of Public Worship,* by Odgers and Schutz there is this statement: "If the music is to be regarded as 'mere adjunct to the service, a bait to attract people who wil not respond to really spiritual motives, a concession to th æsthetic or to the sensuous nature of man, or even as a neces sary evil,' then it has no place at all in public worship." I choosing hymns, anthems, responses we should ask, "Wha would the Master say about these? Is he glorified in an through our music?" It is inconceivable how he can be in song like "No Taxes to Pay in Glory"!

(TO BE CONTINUED)

THERE is hardly an adult Bible class anywhere bu might be doubled in membership within a brief period if a few people set about the work.—*Wade Crawford Barclay.*

Jesus as a Teacher

By William James Robinson, D. D., Kansas City, Mo.

Accurately to describe Jesus as a teacher is as possible as to put into words the melodies of a phony. Jesus occasionally preached and healed sick, but he was preeminently a teacher. His disles so regarded him, the public addressed him as cher (rabbi), and Nicodemus said, "Thou art a cher come from God." He gave to teaching true nity by making it his major activity.

Preaching and teaching are essentially different in racter. An eminent authority says: "Teaching is ersonal relation in which the teacher comes into a se touch with the pupils and the teaching assumes form of question and answer, and so becomes a ial process in which mind enters into contact and owship with mind." Creative personalities, like crates in secular thought and Jesus in religion, ermine the thinking of and mold the rising generan. They reach into the future as no other leaders They are the "masters of men." Jesus by every of educational method is the supreme teacher of time.

Jesus' Preparation for Teaching

You cannot think of a teacher without regarding qualifications. The Jews raised the question, How knoweth this man letters, having never rned?" They meant, as we would put it, that he s not a graduate of any famous university. He had n trained in the synagogue, as every Jewish boy s, in the Old Testament, and whatever else was ght there. He had mastered these things so well t when the scribes attempted to confuse him they nd in him more than a match.

Schooling is not to be disparaged. But there is nething in the make-up of a real teacher that ools cannot give. Teachers, like poets, are born, t made. Cutting a diamond puts no quality into it; ly releases the imprisoned beauty. Schooling and actice can develop inborn qualities, but cannot create em. The true teacher is a natural fountain, not an tificial one. Jesus did not despise the learning of his e, but he corrected its defects and added to it. His in dependence was not human wisdom, but life, as saw and experienced it.

The teacher must not think lightly of educational thods and training; if he does he will most likely il. He may know all that he can learn from these d know nothing as he should, because lacking the telligence that is the essential, useful element of all owledge. Worthwhile education is the power to oduce knowledge. It makes the mind capable not ly of discovery but of invention.

In addition to all that training can do for a teacher he must have the knowledge that comes from experience. Jesus not only knew God, as he is revealed in the sacred books, but he had experienced him—he knew him for himself. A consciousness of eternal life perpetually thrilled his soul. Without such like knowledge, born of an experience so profound as to make the teacher say, "I know," he will never be a great teacher. Without certainty, no effectiveness!

Personality determines one's power with men. Every earnest teacher will studiously strive to increase his winsomeness, for spiritual effectiveness. Every man is greater than his work. What he is is the source of what he does. All that Jesus did was the outflow of what he was.

The teacher must have religious knowledge. He should master the great fundamental doctrines of Christianity and their application to the life of men. It will help him wonderfully if he is conversant with other faiths; and doctrines opposing his own faith. But he should ever bear in mind that his big business and concern is to proclaim the Christian gospel.

He Had Fixed Methods of Teaching

An exhaustive study of them would fill a large volume. Even a brief epitome is too much for an article like this. I will indicate only enough to help the earnest student study those methods in the New Testament.

He adapted his teaching to the needs of his hearers. This practice made his hearers conscious of their needs and able to apply the remedy.

"He taught them as one having authority, and not as their scribes" (Matt. 7:29). He nurtured no doubts, but spoke with a certainty that dispelled doubt. He believed, he knew, and he spake accordingly. The religious teacher must know God's Word, and know that it is true.

Jesus knew human nature and adapted his teaching to its needs. He avoided speculations and theological intricacies. He enforced his teaching by appropriate illustrations, drawing them from various sources, but always within the comprehension of his hearers. He was a master story-teller.

He invented the parable and used it skilfully. He employed the paradox, and effectively. The Beatitudes are examples of his cleverness with this form of expression. By these and other methods he attracted the attention of the masses. Then, too, he knew how to question adroitly. He often silenced his opponents with his questions (Matt. 21:24). He displayed great

patience with those in doubt, and laboring under serious intellectual and spiritual difficulties.

His Teaching Was Effective

He was "a straight shooter" and got the desired results. His gospel was practical; it fed men's souls and corrected their lives. His manner of dealing with the corrupt political practices of the day merits serio attention; yet his deepest concern was to save ind vidual souls—through them society.

The methods of Jesus are still effective. Sin human nature never changes, the best methods dealing with it do not. To know and use his metho is the imperative necessity of every Christian teache

Say It With—Simplicity

By Richard Braunstein, New Paltz, N. Y.

Great preachers are masters of simple diction, and know how to come to the point. The characteristics of the successful preacher should be the characteristics of the teacher who wants to succeed. The best sermons, essays, poems, stories, and songs are simple. The architecture that is enduring and appealing is built along simple lines, with straight and strong columns, free from fancy twists and furbelows. The same may be said of the decoration of a room or one's dress.

In teaching a Sunday school lesson let us avoid high-sounding and rhetorical phrases. There is no justification in using a big word if a smaller one is at hand. Study the language of Jesus and take note how he spoke to the comprehension of those he addressed; of chickens, yeast, salt, flowers, seed, bread, water, wind, rain, and sand. While the dictionary and the encyclopedia have their place, the teacher should use them as a means to an end—church school teachers are not teaching dictionaries and encyclopedias, but a certain kind of life which can best be expressed in short words, in simple diction.

The New Testament is simplicity itself. The entire gospel story may be summed up in the phrase: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nobody can improve on that statement. To attempt it would be like painting the lily and gilding the sun. Jesus spoke his autobiography in sixteen words, all of one syllable, "For the Son of man is come to seek and to save that which was lost." To illustrate this autobiography he told three great short stories. Those stories have gone down the ages as literary masterpieces, and wherever they are told they find a responsive chord. Who can listen to the story of the Lost Boy, the Lost Sheep, or the Lost Coin without a thrill?

Spurgeon represented the gospel as a little book of three pages—black, red, white. The black page standing for sin, the red for atoning sacrifice, and the white for the soul washed in the redeeming blood.

Paul said: "Howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a unknown tongue" (1 Cor. 14:19).

Some teachers go around the block, some around th world. Those who are successful take the neare avenue of approach. They walk through the gate an enter the door and get where folks live. They hav something to say and say it. This is not a defens of the method that is brutally frank, unthinking, an unkind. Humanity can only be won by wooing. Th Bible lesson is not a whip but a leader; not a lash bu a persuasion. On the other hand there is no reaso why the class should be put to sleep. The subjec matter of the lesson is not an opiate but a stimulant— or better, a stimulator. "Thou art the man!" is no always the way to put it, but there is more than on way of saying, "Thou art the man!" (2 Sam. 12:7.

Make the lesson a mirror. Lessons may be taugh by implication as well as application. We once knev a teacher who made his class see themselves, not a they were, but as they might be. Teaching is not tell ing people how bad they are, but how good everybod has an opportunity to become. The power of exampl is the power that achieves. Tell the story of a brav man or woman, and let that story find its way into th thought of the class. Those who hear and obey ar few in comparison with those who see and imitate This is what Edgar Guest means, "I'd rather see sermon than hear a sermon."

The apologetic teacher instead of winning the re spect of the class will lose it. Jesus was frank, direct concrete, because he loved. He hated the sin but h loved the sinner. Had he not hated sin so much h would have loved sinners less. Our hatred of sin i an indication of how much we love our fellows.

All this leads us, by the laws of association, to th ideal of sympathy. When we are genuinely sorry fo others we are in a position to help them. The att tude of professionalism never pays. To teach a clas because we want to "do something," or "help out th superintendent," may be a sort of an ideal; but t teach a class because we want to help the members o it and contribute to the cause of Christ, that is a

al worth stressing. Jesus made a personal investnt in people. We say that he carried his cross. at is one way of saying that he carried the world. it were nothing but a cross we could not possibly ry in it, any more than in the guillotine of Marie toinette. It is the cross of Christ only because he de it his for the sake of redeeming those to whom rightfully belonged. It was not his personal cross at made John Knox cry, "Give me Scotland or I "; it was Scotland's cross. Religious liberty and ristian progress are the record of how men and men carried crosses—the crosses of others which y made their own. Greater love than this can no cher have; the willingness to bear and endure for class committed to his care.

The Church School's Program

By Hilda Richmond

The new superintendent called together the teachers d officers and announced that the first thing in order s to arrange a program for the school. They were nkly puzzled. The school had a program, they said, opening exercises, class study, music, and so on. y change would probably be ill-advised.

"But this is a program for the year, a mapping-out activities," said the superintendent.

Their looks plainly said that they never had had a ogram. They had studied the usual course of lesns, had a Christmas treat for the children, a picnic in mmer, and some of the adult classes held socials casionally. If that was what he meant, then of urse they already had a program that worked well.

But when the idea dawned on them that each school ould have a definite aim for the whole year, they re glad to try it. Plans were made for a regular and stematic social life, a careful estimate of what supt could be given by the school to missions and other nevolences, arrangements to enlist the boys and girls recreations that were clean and wholesome, a vacan Bible school was to be worked up, too, and not the ast an emphasis placed on Bible study through reards that had never been given before. The work r the year, month by month, was outlined on paper d the school honestly got down to business.

And the plan worked. There was nothing hapzard about it. Nothing was said to the pupils or the hool as a whole, but the leaders worked toward a finite goal. It was noticed from the first that the hool's finances improved, the attendance increased d the discipline was better in the usually troublesome ages.

Of course there were those who said that basketall games in connection with a Sunday school were t of place and that socials were a burden, but the ore progressive element, without stopping to argue, went right on. The plan included for music an orchestra. A higher standard of instruction came into existence through a training school which was inaugurated.

At the end of the year definite results could be seen. The music had improved, the finances were increased, teachers and pupils were more faithful, the social life had been intensified, and everything was on the upgrade. It was very like a public school system with its work laid out day by day, and the pupils went step by step up the easy ascent of religious education.

But more than all, young and old had a better idea of the Christian life, an idea that it was a business to be pursued with all one's powers, not a mere come-by-chance affair. There were certain causes to which contributions must be made, certain responsibilities that must be met, certain obligations to the youth that could not be dealt with in any but a systematic manner, certain lessons that must be taught, and facts about the Bible, the church, the Christian life, and the Sunday school that all must learn. It was like counting up at the close of the year how much money had been made in a business. From that day to this that school has had a program that has grown with the years to meet the demands of an educated, consecrated company of thinking members.

Starting the Ball Rolling

By J. Elmer Russell

A comparatively small church built a new edifice in which there was careful planning for religious education. This church was copied after one two hundred miles away, which the leader in the building enterprise was familiar with.

But this is not the end of the story. In the city where the new church was erected a church of another denomination, likewise feeling the need of better Sunday school equipment, decided to make alterations and improvements and took the new church's Sunday school rooms as its model. Then still another church, of the same denomination as that which had built the new church, decided to move to a different location and rebuild, and they borrowed ideas from the daughter church when it came to Sunday school equipment. Last of all, a church of still another denomination was moved to put up a hundred-thousand-dollar educational plant, and they studied the plans of that first church and adopted the same fundamental ideas for their new structure.

Thus three churches were influenced in their building for Christian education by what one church did, and all in turn were in debt to the church two hundred miles and more away.

No church, then, lives to itself. Any forward step taken for better Christian training will have a far wider sweep of influence than the original planner dreams.

A new or repaired building, a new piano, a new singing-book, a teacher-training class are steps forward, valuable not only to the school by which they are taken, but to many other schools who are inspired to go and do likewise.

An Adventure in Adult Education

By Hugh D. Pickett, Fairmont, W. Va.

The waters of Christian education are still a challenge, and the Master's suggestion to "Launch out" rings with a new spirit these days. With such a spirit the council of education of the First Baptist Church of Fairmont, W. Va., began the enlistment of the church school officers in an adventure in adult education. After several months of conferences, careful planning, and prayer, the movement was launched January 3, 1932.

In brief, the plan was as follows:

1. To offer to the members of our two adult departments, which includes seven classes, elective courses of study.

2. To provide one Bible-study class, and three social-problem courses.

3. To dismiss for one quarter the regular classes, to use new instructors for the elective courses, and to permit free selection of courses.

4. To carefully select our instructors, to secure authoritative source material, but to permit our instructors to build their own course plans.

5. To study the reaction of the members of the classes, to present to them a questionnaire toward the close of the quarter, and to plan future programs in the light of this experience.

Sunday, December 27, was registration day for the new classes. Registration blanks were distributed and all adults urged to designate the course they desired to follow. Announcements for several weeks had prepared for the registration and an encouraging enrolment was secured, with the attendance well divided among the four classes.

The subjects used for study were:

1. Bible Study—"The Gospel of John."
2. "A Study of World Peace."
3. "A Study of Prohibition."
4. "A Study of the Home."

We were fortunate in our instructors: For the Bible course, Prof. George Hunt, of our State Teachers' College; for World Peace, Prof. J. W. Pence, of the college; for Prohibition, Prof. Hadden S. Rhodes, of the college; for the Home, Mrs. M. E. McCarty, wife of Professor McCarty, of the college, and a part-time instructor herself.

We began the project on January 3, 1932. The regular program for the quarter was:

1. Twenty minutes for departmental worship. Beginning at nine-thirty.

2. Five minutes for the organized classes to secure records and to make announcements. (The classes sat in designated sections of the auditorium and conducted this work without disturbance.)

3. Forty-five minutes for class study in individual classrooms. Closing at ten-forty.

The response to this adventure can best be presented through the results of a questionnaire used on Sunday, March 20. The questionnaire follows:

OUR ELECTIVE-COURSE PROJECT

(January 1 to April 1, 1932)

Please Answer the Following Questions to Assist in the Work of the Church School in the Future:

1. Name of class attended. .....
2. How many Sundays were you present? .....
3. Were you a regular attendant immediately prior to January 1? .....
4. Has the study of your particular class clarified or confused your thoughts on the subject? .....
5. Were the problems in your class studied from an unprejudiced point of view? .....
6. Do you believe there is value in having the privilege of choosing from several courses that which you prefer to study? .....
7. Was the church school justified in taking three months' time for the course you attended? .....
8. Would you recommend that adult classes study timely social problems at least one quarter a year? .....
9. Any additional remarks you may desire to offer.....

.....

SUMMARY

Questionnaires returned, 103.

Questionnaires returned by classes: Prohibition Class, 16; Study of Home Class, 19; World Peace Class, 31; Gospel of John Class, 37.

To question No. 3, eleven new attendants responded.

To question No. 4, all verified a help to their thinking. Clarified.

To question No. 5, all said "unprejudiced"—one critic in Prohibition said "Absolutely yes on part of instructor."

To question No. 6, three said no, one did not answer, ninety-nine said yes.

To question No. 7, seven said no, one questioned it, ninety-five said yes.

To question No. 8, twelve said no, two questioned it, eighty-nine said yes (seven of twelve were from Gospel of John Class).

We consider the response wholesome, and that the project has been approved. Interest has continued during the following months. We believe it advisable to promote a similar project this year, offering different courses.

Community interest was aroused, the press approved it through editorials, and the general public's attitude was well expressed by one who attended our class in "A Study of Prohibition." This man, a member of no church and a professed "wet," coming by train a distance of ten miles, arriving at eight o'clock, and present at eleven of thirteen Sundays, said, "I was surprised that the church took such a forward stride." We believe this adventure has returned much valuable experience to us, and served in arousing the social consciousness of our people.

The Kingdom View-Point in Prayer

By Clarence E. Flynn, D. D.

After whispering the hallowed word "Father," and ıs changing a whole world's conception of God, Jesus nt on in his model petition to establish the view-point prayer. We may call it the kingdom view-point. s first real supplication is, "Thy kingdom come." ıen he makes clear what he means by adding, "Thy ll be done on earth as it is in heaven." What is that ıgdom for which it is our first duty to pray?

It is an earthly situation, a heavenly city, a new Jeru- em—not in heaven, but coming down from God out heaven to be with men. It is at hand with reference th to space and time. It is a condition to be achieved ywhere, and at any time one or more people are ready accept its spirit and begin to realize its form. It ters wherever there is an open door.

It is a thing of supreme value. Jesus said it is like reasure hid in a field which a man sold all he had buy. He also said it is like a Pearl of Great Price ıich a man sold his all to possess. The kingdom is t to be had cheaply. It is not displayed on the world's rgain counters. It costs our all—and is worth it.

It is a vital thing. Jesus told two little stories to ıstrate this. He said it is like a grain of mustard- ed, small and unlovely, but with a hidden vitality at is capable of transforming it into a sheltering tree. e also said it is like a lump of leaven hidden in a ssel of dough, so charged with infective life that it ll spread its evolving force throughout all the sub- nce in which it is planted.

It is a condition that grows from an inward state. sus said to a group of his friends one day that the ıgdom is something within themselves. In other rds, it is not something that can be built by a set of ns. It must grow out of right thinking, high ideal- n, and honest consecration to the kingdom dream.

Getting Practical Teaching Knowledge Quickly

By Jennie E. Stewart

The superintendent of a small school was making a ermined effort to increase its attendance. He ılized that when this was accomplished he would need divide some classes. This would necessitate more chers. More and better teachers would mean in- eased attendance still. But where was he to get the chers? He realized that the reason why many folks use to take a class is that they are honest enough recognize that they are wholly unfit to teach, being thout proper training. Teacher-training courses ght help, in time, but what he needed was teachers ht now.

He canvassed the situation in near-by schools and ıde out a list of ten outstanding teachers, experienced and successful with their classes. Then he secured a group of teacher "prospects" from his church. He had made arrangements beforehand with those model teachers to permit his envoys to sit in and observe their teaching. The teachers were interested enough to talk over methods and answer questions after the class session and to give his folks all the help they could.

The superintendent then arranged for a teachers' conference in his own home, with a pot-luck supper brought in by his teachers and about-to-be teachers. He invited as guests those experienced teachers from other schools, to sit in conference with his group and give them the benefit of their experience. In the meantime he had arranged with his prospects the grades they were to have, so that they would be able to ask intelligent questions about the work they were to undertake.

A sort of exchange was set up whereby some of his teachers attended teachers' conferences in other schools, and those from other schools met with his school, from time to time. So, although his teachers did read excellent books on teaching and leadership, they acquired first-hand a great deal of practical knowledge in a very short time by this system of visiting and observing the work of successful teachers in actual practise.

Christian Growth Through Leadership Training

In recent years there has been an increasing development of leaders, especially those in the Sunday schools, through various types of "teacher-training" opportunities. Through these means the lives of these workers have been immeasurably enriched and their leadership service improved. There is no more deeply moving experience possible than to be brought face to face with the responsibility, the opportunity, and the privilege of one's leadership job. No "thrill" can equal that one. The writer has seen very ordinary people not only rise to astonishing levels of efficiency as leaders, but stimulated to surprising spiritual development by having such an experience.—*Edward P. Westphal, in the "International Journal of Religious Education."*

The Need of Objectives

We are inclined to feel that the principal cause of ineffectiveness in church school teaching is due to a lack of clearness with respect to objectives to be achieved. If the teacher could once clearly visualize the results for which he is striving he would have little difficulty in using method and materials effectively. Moreover, such a clear conception of goals to be achieved would give him the necessary incentive for the study of his individual pupils, in order that his teaching might best be adapted to the need of each person in his class.—*Paul H. Vieth, in the "International Journal of Religious Education."*

Sowing Dragon's Teeth

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, *or any other law,* they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; *they are sowing dragon's teeth;* and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."—*From a report of the Judicial Section of the American Bar Association.*

Two Active Classes

The Men's Bible Class of the Woodruff Place Baptist Church, Indianapolis, Ind., has had approximately twenty-five years of fruitful history. They were organized during the pastorate of Dr. F. G. Kenny. They have always been noted for their loyalty to the pastor—who has usually been their teacher. The present pastor and teacher is L. C. Trent, D. D. They major in fellowship and evangelism. Each year a responsibility list is provided, and teams of two carry on visitation evangelism in an endeavor to win every man to Christ.

Men's Class, Woodruff Place Baptist Church, Indianapolis, Ind.

The present president, Richard Behrman, is a young man of very choice character. Under his leadership a campaign is on to recruit the class beyond all previous records. A most interesting member, for many years, is George W. Fox, a Civil War veteran, in his eighty-eighth year. He may be recognized in the picture as the only gentleman with a beard.

In his book, *The Young Man from Jerusalem,* William Gay Ballantine says that Jesus lived by four principles:

1. Inclusive love.
2. Humble service.
3. Freedom.
4. Common sense.

And that back of these four principles were three fundamental beliefs:

1. God is like men, only greater.
2. Men are like God, only smaller.
3. God and men can find happiness only in eternal mutual love.

Love is very penetrating, but it penetrates to possibilities rather than to facts.—*George Santayana.*

Fear nothing but God, hate nothing but sin, and know nothing but a crucified Christ.—*John Wesley.*

The Berean Bible Class of the Woodruff Place Baptist Church, Indianapolis, Ind., was organized more than twenty years ago. For a number of years the teacher was Mrs. A. B. Charpie, one of the best Bible students in the city. At the present time the class is taught by Mrs. Anna Jackson, recognized as a woman of unusual ability and high Christian character. The Berean women are foremost in every good work in the church. They have made the largest contributions to the building fund of any organization.

Berean Class, Woodruff Place Baptist Church, Indianapolis, Ind.

ir record attendance is close to two hundred. y engage largely in charitable work. Many ilies in times of need have been cheered and saved heir gifts. They keep a "responsibility list," and constantly adding to the increasing membership of church. Their president is Mrs. G. R. Williams. Woodruff Place school has an enrolment of 945.

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he Church Building and Church School, First Baptist Church, Burlington, Ohio

he school has been organized nearly fifty years. as an enrolment of about fifty, divided into five ses. Mrs. Kate Toms has charge of the adult s; Mrs. Lotta Justice of the young people; Mrs.

Sunday School of First Baptist Church, Burlington, Ohio

na Payne of the juniors, and Mrs. Tannie of the nary department. Frank Bryant is superintendent; . Robert Porter, assistant; Miss Adela Porter, ctary, and Mrs. Harris, treasurer. Rev. C. W. ers is pastor of the church.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

THE LORD'S PRAYER. By George Herbert Palmer. The Pilgrim Press. 24 pages. Price, 50 cents.

The author was for forty years professor of philosophy at Harvard. He has written many and great books. Thousands of Wellesley College students have seen him around their campus, for his wife was the distinguished president of that institution. It was a fine thing for this scholarly layman in his ninetieth year to give us this beautiful and devotional study of the Prayer. Just one sample: "For most of us that day would lack something in which the Lord's Prayer had not been repeated." An appropriate, inexpensive Christmas gift.

THE BURNING BUSH. By Sigrid Undsedt. Alfred A. Knopf. 473 pages. Price, $2.50.

The author continues the narrative of *The Wild Orchid*. In this volume she is concerned with the growing estrangement of Paul Selmer and his wife, Bjorg, his devotion to his children, and his increasing loyalty to the Catholic Church, in whose teachings he ultimately finds satisfaction and direction for his life. The book is powerfully written. The reader lives through mental and emotional conflicts with the characters, suffering with them, the author's rejoicing with them, and finding them to be very real people indeed. It is nevertheless an apology, an explanation, if you will, of Sigrid Undsedt's own conversion to Catholicism, and as such it is interesting, if not convincing, to the Protestant reader.

WITHIN THE PALACE GATES. By Anna Pierpont Siveter. W. A. Wilde & Co. 308 pages. Price, $2.00.

It is difficult to write a good historical novel, but this is one. The author has succeeded in portraying in a charming story the manners and customs of the days of Artaxerxes and Nehemiah. Since the story is woven about the life of Nehemiah's supposed relatives, she has not had to do violence to the Bible narrative. Teen-age boys and girls, and their elders, will enjoy it.

NEW TENDENCIES IN TEACHING RELIGION. By Harold J. Sheridan. The Abingdon Press. 112 pages. Price, $1.25.

A brief but very full and clear treatment of the subject. The author is sympathetic toward the present-day trends—and this is a pronounced excellence in the book—but carefully takes account of the effect they will have upon Sunday school work as the passing generation knows it. "Ultimately the worth of the methods must be determined by accurate appraisal of the results obtained by them." The chapter titles are:

The Emergence of New Methods, The Life-Situation Approach to Teaching, The Place of Activity in Learning, The Emphasis on Interest and Attitude, The Demand for Creative Education, Some Problems of Group Education, Systematic and Opportunistic Teaching, Some Implications of the New Methods. The author is professor of religious education in Ohio Wesleyan University.

THE REINTERPRETATION OF JESUS IN THE NEW TESTAMENT. By Carl Everett Purinton. Charles Scribner's Sons. 217 pages. Price, $1.75.

This book is both an introduction to the books of the New Testament and an outline of the life of Jesus. The author believes that of late writers about Jesus have gotten too far away from the literary sources. It is divided into three sections—The Sources, The Historical Life of Jesus, and The Interpretation of Jesus in Late New Testament Books. In an appendix there are suggestions for study. It is an exceptionally well-made book. The author's point of view is the historical-critical.

HEALTH AND ITS MAINTENANCE. By Bertha S. Dyment, M. D. Stanford University Press. 472 pages. Price, $3.50.

Doctor Dyment has had many years' experience as a medical practitioner and as physical adviser to women in Stanford and other universities. This book is the outgrowth of a teaching course given at the University of Oregon. Any woman may find here in clear, simple language the information that will help her to understand the wherefore of the laws of health. For mothers it will be of help in guiding their growing girls. Posture, cosmetics, tobacco, broken arches, puberty, reproduction, mental hygiene—each has its place in the volume.

A MANUAL OF CHURCH HISTORY. By Albert Henry Newman. The Judson Press. Two volumes. 677 and 794 pages. Price, $4.00 a set.

This is a revised and enlarged reprint of one of The Judson Press's most notable and best-selling publications. It is appropriate that the thirtieth anniversary of its original issue should be observed by this new edition, which adds an account of the events and currents of church life during the past three decades. Particular attention is given to significant Roman Catholic, German Protestant, Anglican, American Lutheran, and union movements. It is remarkably up-to-the-minute in its treatment of what has recently taken place and is taking place in the Christian world. Doctor Newman is both Nestor and prince among Baptist church historians. He has taught the discipline in our Baptist schools for more than half a century and has written many scholarly books and articles. This work has received the highest commendation from historical students the world over and is used as a text-book in many institutions.

HUMOR, OLD AND NEW

MRS. NEXDORE. "My daughter has arranged a little piece for the piano."

OLD GRUMP. "Good! It's about time we had a little peace."

"How did you happen to say that Blank was worth a billion?"

"I meant 'million,' but I had hay fever."

SAM. "Do yuh refuse to pay me dat two dollahs I lent you?"

RASTUS. "Oh, no suh. Ah don't refuse, Ah just refrains."

MRS. FLIPPS. "Mrs. Jinks' husband has just died and left everything to her."

MRS. DOODS. "Well, that's what he did when he was alive."

MAGISTRATE. "You say this man robbed you. Can you distinguish any of your property amongst this heap?"

WITNESS. "Yes, I know that handkerchief with 'B' in the corner."

MAGISTRATE. "But that is no proof. I have a handkerchief with 'B' in the corner."

WITNESS. "Yes, sir, I lost two."

"THAT letter I gave you this morning—did you post it?"

"Well, no, dear," said the husband.

"Of course you didn't. And I told you it was important that it should go today."

"Yes, dear."

"And you forgot to post it! Isn't that just like a man!"

"But, dear——"

"Don't 'but' me."

"But, dear, look at the letter. You forgot to address it."

Lesson Topics for March, 1933

March 5. JESUS GIVING LIFE AND HEALTH. Mark 5: 21-43.

March 12. JESUS MINISTERING TO THE MULTITUDE. Mark 6: 1-56.

March 19. THE EFFECTS OF ALCOHOLIC DRINKS. Prov. 23: 29-32; Isa. 28: 1-4; Dan. 5: 1-4.

March 26. REVIEW: JESUS OUR EXAMPLE IN SERVICE.

INTERNATIONAL SUNDAY SCHOOL LESSONS
IMPROVED UNIFORM SERIES

FIRST QUARTER, 1933: THE GOSPEL OF THE SON OF GOD

(Studies in Mark)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others.

LESSON VI. FEBRUARY 5. DISCIPLESHIP AND ITS MEANING

Mark 3: 7-35. (Verses printed, 3: 7-19a)

GENERAL THEME: JESUS CHOOSES THE TWELVE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 55: 1-11

KEY VERSE: I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15: 16

' But Jesus withdrew himself with disciples to the sea: and a great ltitude from Galilee followed him, l from Judæa,

: And from Jerusalem, and from umæa, and from beyond Jordan; and y about Tyre and Sidon, a great mul- ade, when they had heard what great ngs he did, came unto him.

) And he spake to his disciples, that mall ship should wait on him because the multitude, lest they should throng n.

10 For he had healed many; inso- ch that they pressed upon him for touch him, as many as had plagues.

11 And unclean spirits, when they saw n, fell down before him, and cried, ring, Thou art the Son of God.

12 And he straitly charged them that y should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him.

Bible Message for Every Day

Monday. The Growing Fame of sus. Mark 3: 7-12. Did you ever nk how little Jesus must have cared r fame? He had turned his back on that at the temptation. His true dis- le must be like-minded.

Tuesday. Twelve Apostles Chosen. rk 3: 13-19. "Twelve," like the tribes Israel! That all the world might be ched; the whole people; no group, ss or section omitted. For that was kind of gospel his was.

Wednesday. Jesus' Work Opposed. ark 3: 20-30. Shall the disciple, or the rch, expect different treatment? ther said that just as soon as he began preach the devil began to scrape and w at the tiles of the church's roof!

Thursday. Moses' Helpers. Exod. 18: 24. Might we say that the gospel task oo heavy for Christ (ver. 18), and so needs helpers ("rulers," ver. 21). d what an honorable office, that!

Friday. Paul's Helpers. Phil. 4: 1-3; l. 4: 7-14. We get from Paul some aningful terms in this respect: "fel- v servant"; "fellow workers"; "fellow laborers"; "yoke-fellow." He didn't regard himself the "whole thing"; didn't want or try to "do it all himself."

Saturday. The Promise of Enduement. Acts 1: 1-8. Christ's work is a mighty serious and onerous business. It is foolhardy to attempt it without this promised power—his.

Sunday. A Universal Invitation. Isa. 55: 1-11. These "whosoevers" and "every ones" of Scripture demand a large discipleship. If a universal gospel is to be realized, there can never be too many repeating the call and bringing the message.

At the Threshold

And him evermore I behold
Walking in Galilee;
Through the corn-field's waving gold,
In hamlet, in wood, and in wold,
By the shores of the beautiful sea;
Before him the demons flee;
To the dead he sayeth, Arise!
To the living, Follow me!

—*Longfellow.*

"Jesus spent his life among the multitudes, upon whom he had compassion. He said to them, 'Come unto me and I will give you rest.' Such a promise appealed to the rank and file. Jesus was an unconscious advertiser. His healings, his strange words, his powerful personality, his acts of kindness, inevitably advertised him."—*Clinton Wunder.*

"It behooved him to select a number of men in whom the riches of his life might be unfolded in every direction. For this end he needed men in whom the glory of his spirit and the peculiarity of his work might be distinctly identified: laymen, who would not chain his work to the existing priestly habits; unlearned men, who would not mix up his wisdom with the traditional philosophies. It was through fishermen and country people that the word of God in the life and doings of Christ was to be declared." —*Johann Peter Lange.*

The Lesson Before Us

I. CURES AND CROWDS. Mark 3: 7-12

The phase of Jesus' career known as "the period of Galilean popularity" was at its climax. The whole land was aflame with his fame. We don't know how many accepted his teaching and became his disciples; evidently only a small fraction of the multitudes that became "interested" in him; and a majority of these soon "went back" (John 6: 66). But at any rate there was a wide-spread spiritual hunger and physical need that went out desperately to the new Teacher and Healer of Nazareth.

It was a wide area from which people came to hear and be healed (ver. 7, 8). Yet with the possible exception of Idumæa (Edom—the province southeast of Palestine) they were all lands visited by Jesus. The plain of Gennesaret, in the north of which stood Capernaum, was the most densely populated region of Palestine.

The mildest-mannered man will fight his way through a crowd when spurred on by the prospect of healing. A new, startling teaching always "draws." Then, too, many of these people were cherishing the Messianic hope, and a part of the rumor was that Jesus was the Mes-

siah. Added to all this was the marvelous divine personality, that drew and fascinated and held—when it was not negatived by jealous hatred and bigotry.

The thought suggests itself: Should not the Christian preacher and teacher, if he would win crowds, aim to make them see this same Jesus, aim to reproduce him—as those other crowds saw him?

This popular acclaim had aroused the hostility of the Jewish ecclesiastical leaders; it was intensified by other acts and words of Jesus; it resulted in the plot mentioned in verse 6. Matthew says (12:15) that it was on this account that Jesus and his disciples withdrew from Capernaum to some point along the lake-shore.

The time had not yet arrived for Jesus to offer open resistance to the authorities; and he could not afford to be distracted just now by the tumult that resistance would occasion in the crowded city. Besides, arrest or assassination would be easy there, whereas by the lake-side there were plenty of boats in which he might escape.

The "small ship" ("little boat," R. V.) referred to in verse 9 will have been just a skiff. In it he could break away from the friendly but overeager throngs. He may have had in mind to use it as a seaside pulpit, as upon another occasion (4:1; Matt. 13:2).

Our Lord never desired the testimony of demons (ver. 12). It is a significant fact, however, that they did, and thus early, bear witness to his godliness.

Suggest ways in which wickedness in our time confesses the power and holiness of Christ.

II. The Appointment of the Twelve Apostles. Ver. 13-19

The Greek word apostle means "sent one." The title was bestowed upon the Twelve by Jesus himself (Luke 6:13). Its Latin equivalent is "missionary." After the crucifixion it was applied to persons, like James (Gal. 1:19), who had stood in some special relationship to Jesus, or to distinguished messengers of the gospel, like Paul and Barnabas. Before the end of the first century almost any evangelist, missionary, would be known as an apostle. The number twelve suggests the tribes of Israel; so Jesus, in his reference to their exaltation at the consummation of the kingdom (Matt. 16:28; Luke 22:30).

"The word 'appointed' intimates that the power which the Twelve exercised was due to Christ, who created and made them all to be all that they were as apostles" (Bishop Wordsworth).

The Twelve are listed in Matthew 10: 2-4; Mark 3: 16-19; Luke 6: 14-16; Acts 1: 13. Luke's arrangement of the names in Acts differs from that in his Gospel. If the four lists are written in parallel columns the interesting fact will be noticed that in each there are three quaternions, and that with a considerable variety in the order of succession, Peter heads the first quaternion in each list, Philip the second, and James the son of Alphæus the third. Judas Iscariot is always at the end. The corresponding groups invariably contain the same four persons.

Mark's list would be arranged as follows:

Simon Peter	Philip	James of Alphæus
James	Bartholomew	Thaddæus
John	Matthew	Simon Zealot
Andrew	Thomas	Judas Iscariot

It seems reasonable then to suppose that the Twelve were in some sense divided into three companies of four, each having a recognized leader. It is assumed that Bartholomew is another name for Nathanael, Simon the Canaanite for Simon the Zealot, and Thaddæus for Judas, brother of James. In some texts Thaddæus is given as Lebbæus.

"He chose twelve—so many and no more—as corresponding to the twelve tribes of Israel It was a subtle way of suggesting to the Jews that he was founding a new theocracy—the newer and nobler theocracy that was to replace the old. There is thus implied in this choice of twelve our Lord's Messianic claim" (J. D. Jones).

Jesus called men—as indeed he does now—to varying degrees of discipleship; that is, as regards the amount of time to be devoted to active service for him. His selection of the Twelve, moreover, was gradual. Shall we say that he wanted to be sure—that he "tried them out"?

If we can't get into the innermost circle (Peter, James, and John), let us try to attain the Twelve; at any rate, the Seventy! Or the "five hundred" (1 Cor. 15:6).

The parallel account in Luke (6:13) is more explicit here: "He called unto him his disciples and (then) from them chose twelve." Luke also adds the significant fact that before making this choice our Lord had spent the whole night in prayer: "And when it was day, he called . . . and he chose."

What a rebuke and lesson for us, who take so many momentous steps in life without consulting God, or only perfunctorily praying over the matter!

The modern versions have "himself" before "would" in verse 13. It is his own holy church that he is establishing, and he only is competent to select its foundation material. While this is evidently the final act in the making of the apostleship—whom he had been variously calling—"ordained" is too ecclesiastical a term to be employed here; "appointed" is better (R. V.).

Mark alone of the evangelists suggests reasons why Jesus particularly wanted this band of apostles: (1) For their fellowship ("that they might be with him"); (2) that they might go forth and proclaim him and his gospel; (3) that they might continue his good works (ver. 14, 15). The highest ideal of the Christian life is to be all things to Christ—as he is to us.

The Lesson Applied

In connection with this lesson we should inquire into the secrets of Jesus' appeal to men. There were many things about his personality that attracted, fascinated. What were they? What attracted you, and you, and you, to Christ?

Notice the distinction between fame sought by wonderful and merciful deeds—which is notoriety—and fame accruing from such deeds done out of compassion—which was Jesus'.

Great multitudes; great need—is it not always that way? But is not the power of Jesus also always at our disposal?

Christ always and imperatively needs both disciples and apostles. His call is always going forth to men to come to him and be such.

Our adult topic is, "Discipleship and Its Meaning." In order that it may have meaning, to him, to the church, to the world, our discipleship must have some usefulness to Christ, to his church, to the world.

Does Christ need us, as he did the Twelve, and for the reasons mentioned in verses 14, 15? We talk about the blessedness—for ourselves—of the companionship of Christ; but may we not also think that our companionship is precious to him, that he calls us "that we might be with him?"

To Ask and to Answer

Do you think that Jesus was glad to have crowded audiences?

Should a modern minister despise crowds? Does a lack of them (a "mere handful" congregation) imply inefficiency in a preacher—or Sunday school teacher—or a slighting of the true gospel; that is, using our Lord's experience as a criterion?

Are there Christian ministries today that can be compared to Jesus' healing from—casting out of—"unclean spirits"?

Suggest some of the traits of character that Jesus must have looked for in selecting the Twelve.

What is the difference between being called by Christ and being commissioned by him? Are there any Christians whom he never commissions?

Is there an essential difference between being called to the ministry, or to the foreign field, and being called to just an ordinary Christian life?

"Ought not a church today to exercise something of the same care that Jesus displayed in admitting people into the inner circle of church-membership? Competent authorities tell us that more than half of the members of an average church are practically worthless to the church. Is not this a tragic situation?"—*The Lesson Round Table.*

TEACHERS' HELPS

In the Men's Class

Edward Bleakney, Pittsburgh, Pa.

ese men were chosen by Jesus to out demons, to preach, to be fishers en, to be with him—in a word, they to be the leaders of his cause. They ed on during his ministry and con- d to do it after his death.

is a commonplace to observe that if would succeed in any undertaking he gather around him good men—good ers.

is also a commonplace to point out we are greatly in need of leaders y. The world needs them; the ch needs them; our political world ; and our educational world. Some- s we are inclined to believe that there no leaders capable of grasping the ern situation. Certainly there have a great many mistakes made in these years. The awful war; the Ver- es Treaty, with its reparations; the walls; and the all-around bungling the depression began show lack of ers, somewhere. We need more than Moses today to lead us out of the erness into the promised land of a stian world. They do not appear to n the horizon anywhere.

hat are the qualities of a good er? A good leader must be depend- honest, courageous, loyal, ambitious, ent. He must have a thorough- g, whole-hearted devotion to his e. He must work hard. He must perseverance, sobriety, character, ere motives, competent counsel, a ite aim, and teachableness. He must illing to learn. In order to lead one inspire belief and loyalty in those work with him. He must always w the right as he sees it, and must v the way. A good leader must be rson of decision and a man of con- on.

he most important element of leader- is ideals. In an address before the vard Business School Club of New k, Otto H. Kahn laid much emphasis the place of ideals in a successful er. He urged young men entering to keep their ideals, at whatever cost, ng, "Such stuff as dreams are made valuable stuff."

me of the leaders Jesus chose did turn out very well. Judas betrayed ; Peter denied him; and others of were interested in places of honor he coming kingdom more than in the dom's advancement. Jesus built his k upon human nature, its weaknesses well as its strong elements. Upon im- ect humanity like Peter's he is now ding his church.

he church has been variously desig- d in its long history. It has been ed, for example, the church militant, church triumphant. A good title for today would be the Church Criticised. For a long time criticism has poured in upon it. Many refuse to unite with it because they feel its inadequacy and see only its little flaws.

Christians do not need a critic to tell them these things. They know perfectly well that the church is imperfect. And the reason for its imperfectness is that it is built on human nature. The treasure of the gospel of Christ is contained in earthen vessels. Its witness is weak and inadequate. The shortcomings and failures of the church begin with the self. If I find it hard to keep myself in allegiance to the high things of life; if I attempt questionable means to success; if I forsake the way of loving when the way of loving is difficult; if I lose patience because my work is hard; if I do not bear my share of the responsibilities; if I am a negative critic; if I am a gossip; if my worship is a mere matter of form; if my prayers are lifeless—does not the failure of the church begin with me?

Every church-member is in part responsible for the imperfections of the church. As its members are, so is the church. It is the imperative duty of every church-member to be as good a member as possible.

Before My Class of Women

Rev. Marion S. Burton, McMinnville, Ore.[1]

As we think of these first "kingdom builders," who were chosen as Mark says, "to be with him," may we consider the *selection,* the *expectation,* and the *continuation* necessary for the building of a kingdom whose foundation is Christ.

1. *The selection of personnel who would build on him.* There were Twelve representatives of all time and every kind. They were "original lights," united not by creed, but by an ideal; not giving assent to certain doctrines, but a promise of certain actions. It was all to begin and end with faith. The Master-builder would give training by exhortation, experience and perfect ministration founded on kingdom experience. Christ's methods were indeed unique. He wrote no rules, but took human agents and commissioned them to build. These represented a great variety of character, vocation and social position.

Let us call the roll:

Peter—impulsive, vigorous, impetuous, loving.

James—the leader of his brother; reverent, "daily dying for Jesus."

John—a Son of Thunder, beloved because he loved most, a man who possessed the power to wait.

Andrew—the personal worker, prompt and ready.

Philip—of the winning, "come"!

Nathanael—the sentimental.

Matthew—unafraid to change.

Thomas—the self-protective—"unless I see."

James—the insignificant.

Thaddæus—the all-inclusive.

Simon—a zealot—"the flaming one."

Judas—"who also betrayed him"; Judas the resentful, the disappointed; Judas, symbol of the nation that rejected Christ.

And there were women, also not all alike:

Mary—the mystic; and Mary of the mother-heart.

Mary—the great sinner; and Mary the great saint.

There were wives and widows who followed him and helped to build his kingdom. There were women who served, and women who waited; those who wept, and those who joyfully told the good news.

The selection of these first builders was a master stroke of the Master-builder, for it represented a great variety of character and calling. There were radicals, and conservatives, bond and free, tax-collector and fishermen. But most of them had little social rank, or great wealth, or much learning.

The first three centuries of kingdom-building saw the gradual triumph of the weak over worldly strength. Some of their characteristics seem to be characteristics for all time, for every clime; just ordinary, humble folks, without worldly power, but healthy in mind and body, with a great desire to obey the Master. Jesus did not *call* Twelve; there were no such Twelve in Palestine. He *made* them. The building was slow but sure. The workmen were trained. Training time is not lost time. Christ is either a sure foundation or a stumbling-block. The words of Jesus at the time of selection were, "follow," "fear not," "blessed." Those who would build, followed immediately without quarantine or question.

2. *The expectation was reasonable.* The earthly employment of each was a parable of their divine avocation. Each in his own way was to be a good workman. The Master-builder was satisfied of the fitness of each for his company, as they learned to work together. He wanted them to become acquainted with himself and with folks. He wanted them to be the salt of the earth, saviours, if you please, and lights, messengers, to the ends of the earth. He expected them to become faithful comrades, willing helpers and worthy successors. He definitely wanted them to learn as much as possible in his brief teaching time. This greater Master trained his laborers so that they might give testimony after his death and establish a body which should continuously carry on. He gave the double command, "preach and cast out demons"; in other words, become physicians of

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souls. You ask, "Why such men for companions?" In the answer of the small boy, "To give every feller, every chance." It was the greatest venture in soul-culture ever tried. "He had no other plan." To be companions with him, and ambassadors for him, was the high privilege of those called by him. He took fear, ambition, rivalry, perplexity, silence, outbursts, vows, failures, and put them into a mold of love for abundant living. Science tells us how to add years to our life; Jesus can teach us how to add life to our years. He brought them into close contact with nature unwarped by prejudice, face to face with great primitive wants and sorrows that they might know the heart hunger of men and women and how to meet it. I cannot tell why one was a traitor, but he expected the best of Judas until the end. Nor can I tell why we never hear of many of these disciples again, nor why such a small proportion, seemingly, did not continue to build the kingdom. I only know he knows best, and such proportions seem to be ever in life.

3. *There must ever be continuation,* selection and expectation. He is still saying, "Follow me, and I will make you workmen, needing not to be ashamed." If we bring what we have he will tell us how to use it for his kingdom. We, too, may have a new sense of control, a steadiness of direction, making us ashamed of former poor workmanship. We, too, must learn the necessity of instant obedience; and that they who venture all for him, engage him to take care of their concernment. The discipline of discipleship does away with personal peculiarities that hinder the work of the kingdom. We may know if we are disciples if we have left something behind and found something better. There is no security for any soul except where love and trust repose. There is no security in the church, or even in the inner circle, unless we are knowing his mind and manifesting his spirit. Following means that some will go and some stay, some pay and all pray. It means that all will become good workmen of some kind or another.

Crannellograms

Philip W. Crannell, D. D.

1. Jesus' choice is an appointment; if we are true, a promise. 2. No apostle goes unless he bears fruit; or bears fruit unless he goes. 3. Jesus was past-master of withdrawal; always strategy, never retreat. 4. If they crowd you in the city, seek the sea; and they will crowd you there! 5. Jesus wants free movement, but he can do without it; he has to! 6. Before healing, demoniacs had no doubt that Jesus was God's Son; still less, after! 7. Jesus wants the witness of demoniacs delivered, not demoniacs possessed. 8. Christ's authority is absolute, and his choice is free. 9. The apostles' original function: be with Jesus, preach gospel, conquer evil; when Christ ascended, lead his people. 10. Twelve apostles, because twelve tribes: link with past, adequate lead of present. 11. An apostle, earthly companion, eye-witness, of Jesus in the flesh and risen, could have no successors. 12. "Appointed," literally, "made." We often appoint the non-made; Jesus never; but he keeps on making them. 14. Jesus' surnames are prophecies, like "Simon"; perhaps descriptions, like "Boanerges." Prefer the prophecy! 14. The prompt, pushing, poetic, prosaic, passionate, practical, partisan, patriotic, "private," Jesus can use them all, except the pervert. 15. Brothers can make splendid partners in Christ. 16. Some "alsos" damn.

The Lesson Lived

Susanna G. Fisher

Giving Jesus a Pulpit

And he spake to his disciples that a small ship should wait on him because of the multitude (Mark 3:9).

A boat for a pulpit? Who would have thought it? How glad Peter must have been! Probably he never forgot it. The old boat never seemed quite the same again. But that's a way Jesus has—using our common things in his uncommon task of helping and winning men: patched-up fishing-nets, a carpenter's bench, the curb of an old well, water-jugs. He'll use our kitchen and shop, store and office, to help men today if he may.—*S. D. Gordon.*

Compassion for Individuals

He had healed many (Mark 3:10).

Jesus remembered that all crowds are made up of individuals. He not only had compassion on the multitudes, but on each man, woman, and child of the multitudes. He loved to come face to face with pressing need and answer it. To most of us, that is, as a rule, the best way of working. A Christian woman in one of our cities found this the best way of doing so-called prison work. A very active worker among the poor was about to go abroad, and divided up her charitable labors among her friends. A shy little homebody was selected for looking after a class of women convicts in the city prison.

"I don't know anything about such work," she said: "how do you manage?"

"Oh, it is easy enough," was the answer. "The turnkey opens the celldoors and I sit at the end of the corridor. I sing a hymn, read a chapter, and talk to them of their sin and need of repentance."

The substitute visitor tried another method. She asked for one cell to be opened, sat down by the wretched, desperate woman, and won her confidence. She taught her to knit and earn money for her child. Later she led her to believe that God cared for her and had sent her to be a friend in trouble. This she did for four women in that place.—*Mrs. A. B. Bryant.*

Transformed Lives

A great multitude, when they had heard what great things he did, came unto him (Mark 3:8).

The joy of witnessing transformed lives is one of the present rewards of missionary service. One of our brethren in India writes of a visit paid to a new congregation gathered out of the "robber caste." He came upon the people suddenly at eight o'clock in the morning, as all were ready to go out into the fields to work. He asked them: "Do you want a short service?" "Yes." "Then call them all in, old and young, men and women." And he reports: "Two boys started on the run, and within five minutes all were seated and ready for the service. They looked so happy it was a delight to preach to them. They drank in every word like thirsty souls. Toward the close their faces fairly shone. Then I had one of the sweet rewards of the work. Formerly they were some of the worst people in the whole district. They lived by robbery. Now they are changed and consistent Christians."—*Missionary Herald.*

Christ of Judea

Thou art the Son of God (Mark 3:11).

Christ of Judea, look thou in my heart:
Do I not love thee, look to thee, in thee
Alone have faith of all the sons of men;
Faith deepening with the weight and woe of years?
Lead me, yea, lead me deeper into life—
This suffering, human life wherein thou livest
And breathest still and holdest thy way divine.
'Tis here, O pitying Christ, where thee I seek;
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men,
And in the raging mart. Oh, deeper lead
My soul into the living world of souls,
Where thou dost move!
But lead me, Man divine,
Where'er thou willest, only that I may find
At the long journey's end thy image there
And grow more like to it. For art not thou
The very word of him, the unseen, unknown
Eternal God, that rules the summer flower
And all the worlds that people starry space!—*Richard Watson Gilder.*

"You will see then how privilege always leads up to duty. The Twelve were made disciples that they might become apostles. They were blessed that they might become a blessing. They were saved that they might become saviours. They were called that they might be sent."—*J. D. Jones.*

Lesson VII. February 12. FRUITFUL CHRISTIAN LIVING

General Theme: JESUS TEACHING BY PARABLES—FOUR KINDS OF HEARERS

Mark 4: 1-20. (Verses printed, 4: 1-10, 13-20)

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Psalm 119: 9-16

KEY VERSE: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15: 8

And he began again to teach by the side: and there was gathered unto a great multitude, so that he en- d into a ship, and sat in the sea; and whole multitude was by the sea on land.

And he taught them many things parables, and said unto them in his trine,

Hearken; Behold, there went out wer to sow:

And it came to pass, as he sowed, e fell by the way side, and the ls of the air came and devoured it up.

And some fell on stony ground, re it had not much earth; and im- liately it sprang up, because it had depth of earth:

But when the sun was up, it was ched; and because it had no root, rithered away.

And some fell among thorns, and thorns grew up, and choked it, and ielded no fruit.

And other fell on good ground, and yield fruit that sprang up and in- ased; and brought forth, some thirty, some sixty, and some an hundred.

And he said unto them, He that hath to hear, let him hear.

) And when he was alone, they that were about him with the twelve asked of him the parable.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Bible Message for Every Day

Monday. The Parable of the Sower. rk 4: 1-9. Was not Jesus thinking there before him were representa- s of all these several kinds of soil? ould not the teacher and preacher also r in mind the variety of human types ong those with whom they have to do? ead again 1 Corinthians 12.)

Tuesday. Meaning of the Parable. rk 4: 10-20. If you can be alone with rist, or of the company "about him" r. 10), you will get messages of his e and truth that those on the outside, farther away from him, never hear.

Wednesday. Hearing the Word. Neh. -8. There was a reverence for the k that Ezra brought forth; in our on, for the Teacher of the parable. must have attention in order to hold How? Be the voice of God, the mes- ger of Christ.

Thursday. The Word Enlightening. 119: 97-106. The Christian's path- y is often rough, up-hill and beset h dangers, like other people's; but light that is his enables him clearly understand this; and so makes the sage easier; and the light is a Sav- r's loving company.

Friday. The Word Sanctifying. John 11-21. The call to Christ comes in word. And the secret of salvation is there. There, too, we learn how farthest to advance in the Christian life.

Saturday. Building on the Word. Matt. 7: 24-29. The word of God is a spiritual message; therefore nothing can alter its truth or destroy its principles. Appropriately it is a Rock of Ages.

Sunday. Cleansing Power of the Word. Ps. 119: 9-16. Because there is truth in it that burns away baseness, and a salvation that washes away the stain and soilure of sin.

At the Threshold

The parable was evidently a favorite form of discourse with Jesus when he wanted to convey impressively some important teaching; and, shall we say, to fasten it in his hearers' memories. The people whom he addressed, moreover, were accustomed to parabolic teaching; it was an easy way of "getting at them." Notice that Jesus' parables never fail to adorn the lessons they convey; even when they carry hard truth they still are beautiful from a literary point of view. One may say that the parables of Jesus are poems, of this divine, Master Poet.

We are not to think of them as having gotten themselves put, ready-made, into his mind, and then being uttered by him automaton-fashion. Jesus was not only a teacher, but was always sitting at his Father's feet as a learner. And so these parables had been suggested to him in the busy life in which he lived and by the fair world of nature that was all around him. This gives them a distinctive touch of that naturalness that makes the whole world kin. They have the color of that land and age, but still they are little dramas that you and I see played out under our very noses, in the common life of every day.

A parable is not an allegory. They are both pictures in words for the more vivid presentation of truth; but an allegory usually sets before us several truths, in a series or disconnected; whereas a parable has one single lesson. In an allegory every item of the story may mean something; while in a parable details are sacrificed for the sake of the outstanding teaching point, and the course of the narration must run straight by the side of the truth—as the word parable implies. In the allegory, also, the thing represented is identified with the thing signified; in the parable there is only a correspondence.

Infinite confusion has been caused by the attempt to explain some of Jesus' parables as allegories. There was too much diffuseness in the allegory method, for him, and too much chance for misconception. The parable, with its single great moral, was peculiarly adapted to his purposes. Some of his bare words escape us, but when once we have seen the truth in one of these vivid language-pictures, of this divinely masterful poet-story-teller-teacher, we see that truth forever.

"There can be no logic to prove the spiritual; there can be only the prophet's opening of a window in the hope that clay-shuttered eyes may find it a 'magic-casement' looking out on the mountains of God. The parable as spoken by Jesus was such a window. . . To him all things were a parable. The tenderness on the world's edge when daylight fades, the green fire of the grass, and the manifold life of wistful humanity were the handwriting of the Most High. Ever patient with our filmy sight, he brought forth from his treasure things new and old; and, to show us that other world, 'He opened his mouth and spake unto them another parable, saying' . . ."—*G. A. Buttrick, "The Parables of Jesus."*

Jesus' statement that his parables were intended to be obscure to some of his hearers (ver. 11, 12) is well clarified by Matthew Henry: "A parable is a shell that keeps good fruit *for* the diligent, but keeps it *from* the slothful. . . A parable, like the pillar of cloud and fire, turns a dark side toward Egyptians, which confounds them, but a bright side toward Israelites, which comforts them."

The Lesson Before Us

I. The Parable of the Sower

"Parable of the Soils," or "parable of the Seed and Soils," some have preferred to designate it. It is found also in Matthew 13 and Luke 8, with few variations. Some time has passed since "the calling of the Twelve" and a considerable portion of the Galilean ministry has been accomplished.

Not far back from the lakeshore a farmer is scattering his seed corn. Our Lord remembers that he, too, is a sower of seed. May we not suppose that at this time he was discouraged, or disheartened —as much as it was possible for one with his divine faith to be? A sower of seed —yes, but what has it all amounted to?

This Galilean ministry is proving a trying experience. At first the people of the north crowded around him and gladly heard his new message; everywhere he was welcome; many disciples joined his following. But only a few of the more stedfast now bear him company. His enemies are more hostile than ever. When he accomplishes some wonderful healing, or multiplies the loaves for their satisfaction, they give him their applause, but the word that he must speak they will not accept.

II. Indifference

Some of the seed that that farmer scatters falls upon a hard-beaten path. Only for a moment do they lie there. The birds flutter down and carry them away. That is the hard-hearted indifference of my people Israel, he says to himself. But he sees that the husbandman sows on, regardless of the waste.

III. The Superficial

After awhile the farmer approaches a hillside. The ground there is rocky, with but a thin covering of soil. There will be a speedy, luxurious growth in the warm earth; but soon the young shoots will burn up under the scorching sun, for the underlying rock prevents roots from drinking moisture out of the ground. There are those people, thinks Jesus, who gladly receive my word; of a sanguine temperament; emotional, easily persuaded; but when I pay their village another visit, I find them back in the old life, and I and my gospel forgotten. But in the field the farmer sows on, patiently, hopefully, with never a thought of the possible waste and failure.

IV. Thorny-Ground Hearers

There is a hedge of thorns, and the thorns have spread out into the plowed land of the field, and the seed that is scattered there will have a sorry time of it. It will come up, indeed, but there will scarcely be a harvest. Those thorns are to Jesus the cares and riches of the world, and the passions of the human heart, that are smothering already in so many a soul the seeds of his gospel that he had planted there ("but the worry of the world and the delight of being rich choke the word," Moffatt).

V. Good Ground and Rich Harvest

I, too, am a sower of seed, he muses; and men are like all these soils; and is it any use for me to go on with my work, when so much of what I do is all in vain and wasted effort? But then he looks again at that farmer, plodding patiently his field, and casting forth the seed, upon good soil, upon poor soil. The farmer's vision becomes his. As in imagination that farmer hears the sweet south wind of summer rustling through ripened ears, or sees great heaps of golden grain crowning the threshing-floor in autumn, so he, Jesus, looks down the coming ages and envisions the greatness of his church —the millions upon millions who shall do allegiance to him as Lord and Master: the infinitely abundant harvest, a thousand-thousandfold from the few seeds that he is scattering, so many of which are apparently wasted!

Yes, there is good soil as well as poor soil among the hearts of men; the harvest never fails, and never fails to be a rich one. His Father was saying it to him through the picture of that plodding farmer, with his agriculturist's faith, back there in the plain of Gennesaret; and for the encouragement of his workers, the Twelve, and everywhere and always, he incorporated the lesson into this incomparable poem-parable.

The Lesson Applied

Who is the sower? Christ; but because we are his servants, farmers under him the Head Farmer, the seed-sowing task is ours.

What is the seed? "The seed is the word of God" (Luke 8:11). We may amplify: every word and every act that promotes the saving gospel of Christ in the hearts and lives of men.

What is the soil? Multifarious humanity. All sorts and conditions of men. Notice how variously they react to the word.

Where is the field? "The field is the world" (Matt. 13:38). "This grandest of all farms begins in your parlor or kitchen and thence extends for twelve thousand miles in every direction" (Amos R. Wells).

> What is earth but God's own field,
> Fruit unto his praise to yield.
>
> —*Henry Alford.*

By this fourth class Jesus describes "those who not only receive the word, but who allow it to influence their lives, and who as a result produce the peaceable fruit of righteousness and themselves become centers of Christian influence and messengers of divine truth" (Erdman).

Statistics are often discounted, but they have significance. The Bible is "seed." The British and the American Bible Societies publish more than seven million copies of the Bible yearly, to say noth ing of the other millions of other pul lishing houses.

All Sunday school teachers and at lea a considerable proportion of churc members scatter the seed of the gosp of Christ. There are approximate three and a half millions of the former the world; in the United States upwar of fifty-eight million members of Chri tian churches.

We never think of the farmer sowin without remembering the painstakin care with which he had previously pr pared the ground. Maybe you will nee to teach your class for months or yea before some of the minds and hearts it will be ready for the word that bear fruit, that wins them to Christ, or to th best in the Christian life.

The preliminary exercise of worshi (song, prayer, reading of Scripture prepare the church congregation or a sembled church school for a fruitful re ception of the seed which is the word.

The lessons of the parable of the Vin and its Branches and the parable of th Talents should be applied to the one be fore us. The farmer's objective and th seed's true destiny is fruitfulness. An there are our Lord's words, "I chos you and appointed you that ye should g and bear fruit" (John 15:16).

Fruition in the vegetable realm in volves not merely reproduction, but manifolded reproduction—"thirty, sixty a hundredfold." Christ calls you as on individual, but he expects you to be, as i were, several Christians, perhaps a host For that prefix Christ- (as in Christian) is an intiger that changes the cipher yo into a worth-while number.

"Four classes of soils are spoken o in this parable, but . . . in the long ru men are divided, not into four classes but into just two—those who receive th word, and those who do not. Those wh show the results in life and character and those who do not."—*J. D. Jones.*

To Ask and to Answer

What would be Christ's principle as t the wisdom of trying to change the en vironment to promote success in soul winning?

Suggest some of the things that we may do to prepare the heart-soil of those around us for the reception of the sav ing word and for its growth and abun dant fruition.

What are some of the things that trample hard the path of life, making i irreceptive of spiritual truth? Would you put old, time-honored forms and practises among them?

To what extent does Jesus in verses 16 and 17 have in mind (1) emotional peo ple; (2) the superficial; (3) the un courageous?

Enlarge upon Jesus' list of the "thorns," in verse 19. Are there more such "thorns" in the life of today than in past ages?

TEACHERS' HELPS

In the Men's Class

Edward Bleakney, Pittsburgh, Pa.

"A sower went forth to sow." We are sowers. We are continually scattering d.

Every one of us casts some kind of a dow. You cannot be a person in any here of life without causing ripples of uence. This influence is either good bad. We cannot be neutrals.

esus put it definitely when he said t those who are not for him are against n. We are either making it harder or ier for other people to be good and to low him.

Much of our influence is unconscious. ny times we are not aware of the fact t we are impressing ourselves upon ers.

With some people religious truth never s farther than the surface of their nds. There are a few who deliberately t their hearts and minds against all igion. Some shut it out through care-sness. They have time to lend to rything else but religion. Some shut out through hardness of heart. They ve heard so much and appreciated so le that they have become case-hard-ed to spiritual truth. It is better to ar and appreciate one religious truth n to hear one thousand and appreciate ne.

Food on the table is good to look upon, it is of no use to the body unless propriated. It must be taken into the uth, chewed, swallowed, digested, and imilated. Religious truths are good to ar, think about, and discuss, but they useless to the individual unless appro-ated by the self.

Some religious seed is only grasped by feelings. The emotions are stirred, because the truth has not gripped the l and intellect, nothing comes of it.

There are those who accept the gospel h enthusiasm but do not count the t; for when tribulation, suffering, uble, persecution come, they give up.

Beware of shallow loyalty. Never start thing that you cannot finish! Stick er you once begin! Make no false mises.

We are familiar with the many things t hinder the religious life from being at it should: love of money, love of nor, vanity, worldly ambition, mean-s, selfishness, impurity, laziness, im-derate desire for success, secularization our lives, and other forms of paganism l sin.

Some seeds of religious truth go deeper n the emotions and grow until they crowded out. Useless cares of the rld, pleasure, attending slavishly to siness, too deep absorption in earning living—even Saturday night parties—crowding out spirituality in the lives not a few.

"The sower went forth to sow . . . and some of the seed fell into the good ground, and yielded fruit—some thirty-fold, sixtyfold, and a hundredfold."

Luke makes Jesus refer to them in this way: "Such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." They are the faithful Christians, the loyal, dependable folk, always ready to help and serve; those who say, "I'll do anything that I can to help; use me wherever you find it possible." They give, they work, they pray. They always put the cause above everything else. They endure to the end. They are God's chosen vessels.

Before My Class of Women

Rev. Marion S. Burton, McMinnville, Ore.

"A parable is an earthly story with a heavenly meaning." True stories always illustrate, enforce, appeal, and prove the lesson intended. These stories from the lips of Jesus are pictures from the page of life. In them we find undreamed significance in already familiar truth. In this particular story the emphasis is on the soil instead of the seed or the sower, so we must think of the hearers instead of the preacher or the word. Hearing is an urgent business. How our appreciation of it would increase if we could suddenly hear after years of deafness! The hearer may control entirely the message. We are quick to blame the sower, even the seed—and slow to blame the soil. Leaders always get more blame than followers. Jesus impressed upon his disciples that explanations of his stories were only necessary to those who were interested enough to ask for them. He never pressed the analogy; men were left to discover it for themselves, or ask for the meaning. In other words, he left men to become blind to the meaning—or to become his disciples. He spoke to the sensitive mind through ears that would hear. Human soil can help create its own weather and even bring showers of blessing and rays of sunshine by its receptivity.

Jesus presents four sorts of soil:

1. The hard surface—inattentive.
2. The shallow soil—superficial.
3. The preoccupied space—rich but divided.
4. The good ground—fruitful.

(1) Those who hear the word but do not "take it in." Earthly interests are too great, and Satan can snatch the seed away before one realizes it has fallen. Many a Judas because of self-interest or self-pleasure, has failed really to hear. Many a woman by sheer stupidity, or in a moment of levity, failed to receive the good seed, and has lived a barren, hard life thereafter. Many a woman has so covered the talent of love to God under the hard soil of indifference that she never hears the word of life. We even get sermon-hardened.

(2) Are the emotional hearers, the extravagant professors. They receive with joy, but soon stumble. These are those who make great promises without expecting to keep them. They long for a crossless crown and think the following of Jesus a holiday jaunt. Violent emotions are often a sign of a shallow heart, while intelligent convictions give root for right impulses. Jesus had no quarrel with enthusiasm, but he did ask his followers to count the cost and carry on at all hazards. Discipleship is a high and heroic enterprise, and those who hear the call need to receive it in not only good and honest hearts, but courageous and persistent souls.

(3) The rich but divided soil; the life filled with mixed motives; those who have "two masters." This soil grows two kinds of grain and brings an inconsistent harvest. These lives feel the urgency of worldly affairs; luxury enfolds; the secret sin takes its toll, and all too soon the word is choked by cares, riches, ambition and sinful pleasures. Let us look at a few of these choking thorns.

(*a*) A mother who cares more for a house than a home; who thinks more of dust on the furniture than of sin in the heart; who is neither a good companion to her husband, nor a wise counselor to her children. She lets little things loom big; mud on a rug is far more important than a smile on a boy's face. Character shrivels in such an atmosphere.

(*b*) When riches increase, moral thoughtfulness contracts, and meditation and devotion disappear. There follows a breakdown in health of body, mind, and spirit. This "keeping up with Lizzie" is a killing job. Half-day and half-hearted hearers soon are wholly heedless.

(*c*) Ambition. Women should be ambitious, but only when Christ is first can one be socially, educationally or politically ambitious and not shut out the voice of God. No matter how good in itself any ambition may be, one must always be able to say, "Thine is the glory."

(*d*) Pleasure in things, and joy of companionship with those who know not God. One would think by looking around that pleasure was the chief end of man. But Christ said, "Seek ye first the kingdom of God and his righteousness, and all these things shall find their rightful place." "So much of fear and frivolity, when what the world needs is fidelity." Even Christian women often let worldly pleasures choke out the word of God, without realizing the price they pay for a divided heart. May we be constantly on the watch lest any of these things invade our minds and hearts, leaving out God!

(4) The good ground; those who hear, accept, bear fruit. Fruitfulness is not a condition, but a test. We must not only hear, but do. Good works are the evidence of real faith. A Mary who pours the memorable oil and a Martha who serves a memorable meal; a Lydia

who puts her house at the disposal of the church and a Phœbe who carries its message—they were truly hearers and doers of the word. It is only the indolent and shallow who neither see nor hear, and so do not bear fruit. We are taught that degrees of excellence are found in the soil, and that good grounds will all produce something worth while; but not all alike. Christ is interested in quality rather than quantity.

There must be abundant sowing; there will always be some scanty reaping; but the labor is never in vain. The crop depends upon the character of the soil. Eloquent hearing is indispensable to effective preaching. There is often an unpromising beginning, but God governs the world of matter and the world of the spirit. The acts of religion must be the natural issue of the soil, and teachers and preachers and mothers need to prepare the soil as well as plant the seed. There is no "get rich quick" blasphemy in the land of heavenly treasure. It is a slow process to cultivate the art of profitable hearing. It should be a home sign, "Stop and listen." Schools and colleges should have a chair of "How to hear." Men and women, boys and girls, should cultivate a spiritual susceptibility which will enable them to be interested in and profited by what they hear. When with earnestness one translates hearing into doing, then will the soil bring forth fruit.

Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed;
Broadcast it o'er the land.

The Lesson Lived

Susanna G. Fisher

THE SEED GROWN

Such as hear the word and receive it (Mark 4:20).

A young woman who had taken a class of street boys in a mission Bible school was calling on a friend who was an enthusiast in the culture of flowers. She told her friend of her work, to which the horticulturist replied:

"I don't see how you can have the patience to work with those urchins; it seems to me to be a thoroughly hopeless task."

"I will tell you how it seems to me," said the worker. "It resembles this very work you are doing. My boys are as unattractive as these hyacinth bulbs with their dried outer covering and dirty brown color, and give as little promise of beauty as these little black seeds which you cherish. I cherish my boys for what they will be. I, too, believe in the law of growth. I cannot see, any more than you, what is going on underground, but I trust, just as you do. My work is to make possible the conditions of growth."

The young woman who believed in heart-work toiled on. A half-dozen years later these two were together in a street-car. The mission worker said to her friend:

"Do you see those two fine, manly looking fellows just ahead of me?"

"Yes."

"They are my boys. The one nearest us seemed to have everything against him. He had worked in a machine-shop since he was eight years old. But he woke up. He graduated in my reading-circle, and is on his way to accept a position as secretary of a Y. M. C. A. in a distant city. Has not the seed grown?"—*Source unknown.*

Crannellograms

Philip W. Crannell, D. D.

1. Appointed for God's glory, not my gain or gladness. 2. The proof that you have listened and learned is the fruit you bear. 3. Christ's true disciples are the Father's glory. 4. Christ used a boat sometimes to escape a crowd; sometimes to get at it. 5. Christ always found a pulpit. 6. Even Jesus must bid men hearken, though they think they want to hear. 7. We all sow; some sow good, often consciously, sometimes not. 8. You might sow at home; you do; but kingdom sowers mostly must "go forth." 9. Much gospel sowing must be broadcast, and seems haphazard; even best seed, best sown, is at the soil's mercy. 10. The soil, not the sower, is to blame if the soil is hardened: "Take heed how ye hear." 11. The devil's birds, like their master, are diabolically busy. 12. Can we blame the shallow for being so? Yes. Any man can dynamite his own rock. 13. The wise sower rejoices at springing plants; but some start suspiciously soon. 14. Rich soils too often harbor sturdy thorns; and the thorns are there first. 15. Deep thoughts, good feelings, noble hopes, are fine; unless doubts, delusions, desires, get the stranglehold. 16. For the sower the good soil recompenses.

LESSON VIII. FEBRUARY 19. THE SPREAD OF CHRISTIANITY

Mark 4:21-34

GENERAL THEME: JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

[This lesson written by HERBERT WHITING VIRGIN, D. D., LL. D., pastor of the North Shore Baptist Church, Chicago, Ill.]

Devotional Reading for the Opening Service: Psalm 119:33-40

KEY VERSE: The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.—Isa. 11:9

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

A Bible Message for Every Day

Monday. Matt. 5:13-16. It is impossible for men to see you as you are, unless you let your light shine.

Tuesday. Ps. 40:8-11. If you will read carefully this gem of Scripture, you will discover that the Psalmist prays for "loving-kindness to himself," after he had declared God's loving-kindness and truth.

Wednesday. Ps. 19:9-14. Conscious of the fact that he is expected to declare God's works, he prays for cleanness of heart and life.

Thursday. Isa. 55:6-13. If you need heartening in this day, read and reread this glorious promise.

Friday. Zech. 4:1-10. This ancient prophet discovered that when God lays the foundation, he will finish the superstructure. "Power belongeth unto God."

Saturday. Luke 17:20-37. In times of distress, we wonder whether such days as these foretell the end. Read this Scripture, and rest in him.

Sunday. John 12:27-32. Do not for-t that the triumphant Christ will yet ing his campaign to a glorious con-mmation.

At the Threshold

Mark 4:24. "An Arab beggar used to at the gate of a rich man's house, on hose bounty he depended and from nom he received daily alms. One day s patron wished to send a letter in a rry, and seeing the beggar, asked him deliver it. The beggar drew himself and said, 'I solicit alms; I don't run rands.' We have been soliciting alms om God all our lives, and yet how un-lling some are to convey his message salvation, or do any other service for m." (Quoted.)

Mark 4:26. In Newman Hall's Auto-ography, he tells this story about Glad-one, related by the rector of Saint Mar-i's in the Fields, Trafalgar Square, hose church Mr. Gladstone attended: The rector visited one of his parish-ners, a street-sweeper, who was ill. eing asked if anyone had been to see m, the man replied, 'Yes, Mr. Glad-one.' 'What Gladstone?' 'Why, Mr. adstone himself. He often speaks to e at my crossing, and, missing me, he ked my mate if I was ill, and where I ed, and so he came to see me and read e Bible to me.'"

Mark 4:28.

Somewhat of goodness, something true,
From sun and spirit shining through
All faiths, all worlds, as through the dark,
Of ocean shines the lighthouse spark,
Attests the presence everywhere
Of love and providential care.

—*Whillick.*

Mark 4:30. Thomas Guthrie tells us at he once saw Moffat, the South Afri-n missionary, address a thousand chil-en. The difficulty after having aroused eir attention of keeping it awake was creased by two things. His address tended beyond an hour, and the time s evening, when sleep is so apt to fall young eyes; yet there was not a eper in the whole auditorium! The eat missionary held their rapt atten-n by drawing on his own observation d experience, and told them stories astrative of the labors and purposes, the difficulties and dangers of the life a missionary.

"The soil, not the sower, is to blame the soil is hardened."—*Crannell.*

The Lesson Before Us

Introduction

A. T. Robertson in his *Studies in the w Testament,* says: "The teaching of us is the wonder of the ages, both as content and as to method. The new rning concerning psychology and peda-gy finds apt illustration in the proc-es of thought revealed in the teaching of Christ. He knew how to attract at-tention, to hold it, to clinch his point, to reach the will, to stir the conscience."

We will all agree with the comment of Bruce, in his "Introductory to the Para-bolic Teachings of Christ": "The beauty of the parables we, in common with all readers of the Gospels, greatly admire; their fidelity to nature, and to the custom of the time in which they were spoken, we fully appreciate; but we should not think of undertaking an ex-position of them if we had nothing more important to do than to play the part of an art critic . . . or of an antiquarian." The truth is that these parables teach great truths about the divine kingdom, the grace, mercy, and love of God, to a lost and sinful world. Notice how much space they occupy in the Gospels.

The three parables of the lesson may properly be classed—if we follow the plan of Bruce, as "theoretic," containing "general truths of the divine kingdom."

I. The Responsibility of Hearing
Mark 4:21-25

1. *You will want to go back to the eleventh verse in the parable of the Sower to get the significance of this parable.* The preceding parable had been emphasizing the character of the hearer, but the disciples didn't catch that significance, for when Jesus said: "Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables," they thought that "mysteries" were for them alone, and that they were banded in a preferred organization.

The parable is to correct that impression, and to teach that with *knowledge* comes responsibiliy.

2. *The parable itself.*

(1) *Mark 4:21.* "Is the lamp brought to be put under a bushel, or under the bed, and not to be put on the stand?" The lamp was a simple, clay saucer turned in at the top, with a lip at one end, in which the wick would rest. Bushel, measure, and mats; sometimes a raised couch; and a few utensils; these alone made up the furnishings of the room, with perhaps the addition of a shelf or low table for lamp.

The Saviour is clearly stating that as the lamp is given to produce light, and so in order to function properly would not be placed inside a bushel measure or under a mat or couch—both to be hidden and become a real danger—so the light of the gospel is given to you, not to be concealed, not to be kept in a closed circle, but to be disseminated, that dark-ness may be dissipated.

(2) *Mark 4:22.* "For there is noth-ing hid, save that it should be mani-fested, neither was anything made secret, but that it should come to light." Studied in the light of verses 11 and 12 of the parable of the Sower, and explained in verse 21, the above is readily under-stood. Note also John's "in him (God) is no darkness at all" (1 John 1:5).

(3) *Mark 4:24.* "Take heed what ye hear: with what measure ye mete, it shall be measured unto you: and more shall be given unto you." Two things may be said. Knowledge comes at least from what we learn with the eye, as well as what we hear. Let us emphasize now only these two forms of knowledge. What are you reading? Take heed what you read! It is not fair to yourself or to others for you to read books antago-nistic to Christianity, if you have not had the critical training and insight to dis-criminate. You should be careful what you hear. Porter, in his *Books and Read-ing,* says: "In these days . . . free tol-eration is made both pretext and exercise for intellectual libertinism."

(4) *Mark 4:25.* Let us "take heed." "He that hath, to him shall be given." Knowledge adds to knowledge. The use of knowledge increases the ability and desire to acquire.

II. The Parable of the Fruit-Bearing Earth. Mark 4:26-29.

1. *This parable is peculiar to Mark.* It is one of great encouragement, needed especially in times like these. The par-able of the Sower has some discourag-ing aspects, as is true of that of the Tares, but here there is a most hearten-ing word for times of depression.

2. *The parable itself.*

(1) *Mark 4:26.* "So is the kingdom of God." Mark you, the emphasis is not on the sower, but the kingdom and some of the laws of progress in the kingdom. It is immaterial as to who the "man" is. You must not spiritualize every word. Parables are analogies. Analogies are not identities.

(2) *Mark 4:26,27.* "As if a man should cast seed upon earth; and the seed should spring up and grow, he knoweth not how." This is a regular process on the part of a farmer. He does his part by sowing the seed. Na-ture does the rest, and according to defi-nite, though silent and invisible laws.

Having done all that is expected of him, the farmer goes about his normal routine—he "sleeps and rises, night and day." The future growth depends not upon him, but upon the One who made the laws of nature.

This applies in the spiritual world. We can prepare the soil by interviews and prayers. We can sow the seed by preach-ing the word. But we cannot make the seed lodge and grow and bear fruit. We cannot give a man a new heart and life. Should we know he has that, *we cannot make him develop* in that new life. These are all to be left to God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

(3) *Mark 4:28,29.* "The earth bear-eth fruit of herself." The heart of the parable is here. This passage seeks im-pressively to remind us that apart from

man the seed goes through changes independent of him and due to forces found entirely in the soil.

(4) *"First the blade, then the ear, then the full corn in the ear."* These independent forces work, not only silently, noiselessly, mysteriously, but slowly, and by a process natural and unchangeable. So also in the spiritual world. The birth of the spiritual seed may come comparatively quickly, but the growth is a process, and is according to orderly law. Do not despair of an individual. Time will tell. Do not despair of society. *Time is telling.* Look back in the study of history and you will be amazed at the progress of moral forces in society.

III. The Parable of the Mustard-Seed. Mark 4: 30-32

1. *How strikingly our Lord introduces the discussion of this parable:* "And he said, How shall we liken the kingdom of God? In what parable shall we set it forth?" The graphic question draws the interest of the hearers (we) by fine tact (Robinson).

Jesus felt the necessity of explaining the significance of small beginnings, not only because of the palpable situation which they faced, but because of probable expressions of uncertainty and disappointment on the part of the disciples. They had been taught to think of the kingdom as of "Zion exalted on the tops of the mountains, and all the nations flowing into it"; but here was an insignificant carpenter, who had gathered a handful of obscure individuals as his followers, and who seemed to scout pomp and power and even to preach against it! What about this movement? Will it amount to anything?

2. *The parable is the answer.*

(1) *Mark 4: 30, 31.* "How shall we liken the kingdom of God? It is like a grain of mustard-seed." The mustard-seed is mentioned three times, and always with respect to smallness. The likelihood is that the variety grown in private gardens was referred to.

(2) *"Less than all the seeds."* Hyperbole, of course, but clearly meaning that from a very small seed a large plant grows; the gradual, pervasive, expansive power of the kingdom of God.

(3) *Mark 4: 32.* "Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches, so that the birds of the heaven can lodge under the shadow thereof."

It is quite easy to spiritualize these words. Branches are sometimes made to mean "philanthropic and social agencies." Perhaps so, but the one purpose of the parable is to teach that this kingdom, while starting with insignificant beginnings, is destined to advance by steady though comparatively slow growth, and will reach a glorious consummation. The wonder in the natural world will have its parallel in the spiritual world.

General Statements

1. *Mark 4: 33-35.* Do not for a moment understand that when Mark says, "And without a parable, spake he not unto them," it means that Christ spoke only in parables. It is more than probable that on the occasion of the discourse in which these parables were found he spoke altogether in parables.

2. *But they did not understand;* and so privately to his disciples he expounded all things. He "disclosed" to the disciples the parables, making them plainer and clearer.

The Lesson Applied

How do you teach? Learn pedagogical principles from Christ. Find points of contact by apt illustrations. Learn to tell an appropriate story well.

What is light for? To conceal or to reveal? What are you doing with the truth you have received from Christ? What are you? a coward? a renegade? an ingrate? or a disciple who reveals light?

Knowledge is power—if you use it. You can only prepare the soil and sow the seed. But that much you can do. Are you doing it? Why the dearth of conversions? One reason is that we expect God not only to do the spiritual part expected of him, but the human part expected of us likewise.

Thank God that, as we look at individuals or society and see progress seemingly slow, we may know there *is* progress! Bruce says: "It's the way of divine movements in the world's history, to begin obscurely and end gloriously; and it not infrequently happens that there is more divinity in the obscure beginning than in the glorious ending."

TEACHERS' HELPS

In the Men's Class

Edward Bleakney, Pittsburgh, Pa.

Jesus likened the kingdom of God to mustard-seed—small but growing into a plant large enough to shelter birds in its branches.

In the parable of the Leaven he taught that the kingdom of God is a growing thing. It is like yeast which a woman took and hid in three measures of meal till the whole was fermented. "First the blade, then the ear, then the full corn in the ear." It is the way of the kingdom. It does not come by earthquake, pestilence, fire, famine, or any kind of catastrophe, but by the slow, gradual, steady process of growth.

The kingdom of God does not grow easily. It meets opposition. The attempt of Jesus to establish the reign of God among men was strenuously opposed throughout his whole ministry. This opposition was the immediate occasion for the parables of the Mustard-Seed and Leaven. He wanted to make clear to his disciples that opposition was what they should expect. And it is what we should expect: opposition to our efforts to advance the right in the world. An example is the fierce opposition mustered against the Child Labor Amendment a few years ago. It is also seen in the opposition today against the Christianization of international, race, and industrial relations.

In his Epistle to the Ephesians (6: 12) Paul says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those of us who are interested in the kingdom realize the force of this statement of the apostle's when we think of the tremendous criminal element in our country, and the awful corruption of the political and business worlds.

If we would help inaugurate the reign of God we must settle down to the hard work of honestly building it. Let us not resort to any antichristian methods. "Not by might nor by power, but by my spirit, saith the Lord of Hosts." Many other methods have been tried for the establishment of the kingdom besides that of the spirit. The Inter-Church World Movement, for example, was an attempt to bring in the kingdom through card-index system, statistics, organization, and wealth.

In the face of this opposition, how often we are discouraged! Let us not become pessimistic, for some day, as these parables prophesy, the leaven will have leavened the whole lump, the mustard-seed will have become a large tree, his kingdom will have come. That will be when God reigns. For this reason many refer to it as the reign of God. When God's will is done on earth as it is in heaven.

Is the kingdom making headway in our world just now? Looking at it over a short period, it is difficult to answer. There are many discouraging things. But in spite of them, observing the growth of peace sentiment, national and class, good-will, temperance, service and idealism, we can unhesitatingly say that the world is moving in the direction of Jesus.

So let us have faith in the ultimate victory of God. Our work is not in vain, for the Christian spirit is capturing civilization.

Before My Class of Women

Rev. Marion S. Burton, McMinnville, Ore.

Jesus makes it plain that if one receives the word, he becomes a veritable granary of life-giving possibilities; if he refuses, in time the soul becomes barren and parched; and any word of life left in the care of such will be taken away, "even

t which he hath." If you light your use, the light is bound to shine through windows. What is the kingdom like l how does it grow? Jesus seems to ch that:

.. It is a vital force.

?. It has wonderful adaptability.

3. It moves through orderly develop- nt.

(1) Think of the hidden power in a d which can keep and save life; of potent force of the little thing which ows into a tree, adding to the abundant ing of multitudes!

(2) Think of the marvelous adapta- ns the seed makes as it fits itself to soil and bares its breast to sun and ower, and later on, bends to every eeze that blows.

(3) Every farmer has learned the ential lesson of waiting for the orderly velopment of the seed. Patience, care l toil are necessary accompaniments.

May we notice how the kingdom of d takes root and expands in like nner. Jesus had in mind expanding cles, from a small beginning. From nself a little group was gathered, and m them a larger, and so on.

Let us as women think of Jesus' ex- tation of the kingdom as an extension the home. He took his disciples from nily circles, trained in family sympathy, l set them to putting his mind and rit into the lives of other families. ut this vital force, which is my mind l spirit, into every home," he seemed say. "I will adapt myself to every uation, meet every need and help solve ery mystery of life." His first recorded rds are, "Wist yè not I must be about Father's business?" And among his est, "In my Father's house." Thus we l that the home atmosphere is in all said. His first miracle took place ere a home was being established, and n afterward another miracle restored mon's wife's mother to her duties in home. Many other incidents in his e are connected with the family, and th his latest human breath he gave his ther to another home. He seemed r to be impressing the privilege given his followers of widening the circle that cosmopolitan home and a uni- sal Father. How tragic that many a nday school child, when told that God his Father, and Jesus his elder other, has said in his heart, "I hope t, for if they are like my father and ther, I do not want to know them."

We need to put the mind of Christ into home life of the world and to realize t home duties are the most religious all duties. We need to put him as a ht in the windows of our homes that may truly light the world. It is the gan who has no home, and the Chris- n who would not be a pagan, should ay a prayer like this: "In my own me, oh Christ, thou art training me my Father's house. Help me to have growing realization of my part in help- g on the growth of the kingdom!

In the individual life the old is used as a seed for each succeeding generation. The development of influence is ever in widening circles, for as the kingdom has its sway in individual lives, it gives shelter and blessing to whatsoever things are true and honest, just and pure, lovely and of good report, creating virtue and praise and love. This vital force has been seen in the breaking of chains from enslaved peoples, and has helped in asserting the rights of women and children. In a thousand ways it has adapted itself to the ages, to many nations and all climes. Always has there been the planting, and the growing, and then the harvest-time. There has always been a growing from the few to the many, from the many to the world.

When Christ delivered the Magna Charta of the kingdom of God, known as the Sermon on the Mount, he uttered the greatest missionary address ever given. In it he asserted his claims and the claims of humanity on those who will become citizens of the kingdom. Henceforth the watchword of each and every one must be, "Self-forgetfulness"! Only the King, his mind and his spirit, count for much in the growth of the kingdom.

It is a far cry from Galilee to the world of today; from sympathy with comrades in the company of Jesus to sympathy with the peoples of the twentieth century. But the command of the King is, "Let your light shine!" "Plant the seed!"

Crannellograms

Philip W. Crannell, D. D.

1. Jesus aims at, and will win, a universal rule—the knowledge of God. 2. God hides, but always that this hidden truth shall later get to work. 3. The size of the measure that hides, or the stand that lifts, is unimportant; what counts is the light—if it shines. 4. The use of light is shining, and light by shining grows. 5. Hidden light smolders and goes out. 6. Ears are poor ornaments on most of us; but what truth-catchers they may be! 7. One thing to hear; often a very little thing; but to give heed, how blessed! 8. A million parables would not exhaust the kingdom truth. 9. Jesus meant his parables to illumine those who would receive, baffle those who would not. 10. The kingdom itself is neither leaven, mustard, or any seed; but it works like seed. 11. God's fellow-workers do not see him work, save by results. 12. None expect harvest in April in North America, or the full ear first. 13. Patience while God is working; plunge in when your time comes! 14. While waiting for the seed to grow, sow more! 15. We can often "cultivate" by patient, tactful pleading, and always irrigate with love and prayer; but God "grows." 16. Not "bite-ality," but vitality, makes the mustard grow. 17. Christ leads "outsiders" on by enlarging truth; he teaches the inner circle that they may work with him.

The Lesson Lived

Susanna G. Fisher

THE PREJUDICE AGAINST DOING SMALL THINGS

It is like a grain of mustard seed (Mark 4:31).

"I have come to see you," he said, "about a class of boys in the Sunday school. They have recently lost their teacher, and I wish you would take them." Thus a minister spoke to Judge Andrews, the most learned lawyer in the state.

"What! I take a class of boys in the Sunday school!"

"Yes, sir. You could hold the boys. They all respect you greatly. You have no idea what a hero you are to them."

"But—but—I teach a class of boys! No, no, I could not! It's a very busy term of court."

"But it is the busy people, judge, who do the best work, and we need a splendid teacher for that class. Won't you try it?"

"Couldn't think of it. No, no, I couldn't possibly." And the judge closed the interview rather abruptly.

But Sunday morning the minister was surprised to receive a call from Judge Andrews. He began with strange hesitation: "I have called to say that—I would try that class. I thought it all out after you left. It was sheer pride that made me refuse. I thought I was too great a man to teach a class of little boys. I tell you, sir, I am a hypocrite. I have tried to play the 'distinguished Christian gentleman,' and I have been worthless in the kingdom. Put me to work. I do not know how to teach little boys. I am too ignorant. But I mean to learn."

At the close of his first year in the Sunday school, Judge Andrews said to the minister: "Teaching that class has been the greatest thing that ever happened to me. I never had any definition of service before. I shall never cease to thank God for opening my eyes to see myself as I really was."—*Youth's Companion.*

WE MAY NEVER KNOW

As if a man should cast seed into the ground (Mark 4:26).

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But, after half a score of years,
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we may give may come again
With usury or joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

—*John Oxenham.*

Lesson IX. February 26. THE POWER OF JESUS IN THE WORLD TODAY

Mark 4: 35 to 5: 20. (Verses printed, 4: 35 to 5: 8, 18-20)

General Theme: JESUS SHOWS HIS POWER

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Isaiah 12: 1-6

KEY VERSE: For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. 1: 12

4: 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

5: 1 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshiped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

A Bible Message for Every Day

Monday. Jesus Stills the Storm. Mark 4: 35-41. In your life's troubled times have at least the disciples' modicum of faith; call upon Jesus, Master! assured that you, too, will hear his command to your fears and dangers, Peace, be still!

Tuesday. A Demon-possessed Man. Mark 5: 1-9. In one sense that demoniac is a type of evil incarnate in men; and the blessed wonder is that our Christ can master it.

Wednesday. The Demon Cast Out. Mark 5: 10-20. How difficult it is to break away from sin, selfishness, low things, because of their familiar associations! Christ insists upon a decisive cutting loose: "Come out of him!"—new birth—"Leave . . . and follow me!"

Thursday. Jesus' Power to Forgive. Luke 7: 36-50. He had spoken many wonderful words, and wrought many wonders, but—"forgiveth sins also!" That, after all, is why we call him Wonderful Saviour.

Friday. Christ the Power of God. John 5: 15-23. We have more than a biblical fact or theological teaching here; for through Christ Jesus we, too, get into touch with that love of God which imparts God's power.

Saturday. Christ's Power Supreme. Eph. 1: 15-23. When Christ says to you, as he did to the ruler of the synagogue, "Believe only," do not go to belittling and circumscribing his power. Remember, though, that he does not sport with it. He uses it wisely and beneficently.

Sunday. Praise for the Lord's Work. Isa. 12: 1-6. We cannot too often be reminded that "This is my Father's world." The thought should give us confidence in nature as well as appreciation of nature's beauties and wonderfulness.

At the Threshold

"*Nature* as we know it is not to be identified with nature as God knows it."—*J. H. Bernard.*

"*Faith they had,* for they applied to Christ for relief; but it was little faith, for they were afraid, though Christ was in the ship. Faith dispels fear, but only in proportion to its strength."—*D. Brown.*

"*And there are some of us who get weary and worn in Christian work.* We are in a glorious succession, for we are following in the steps of that weary Jesus who fell asleep in the ship's stern and whom not even the hurtling storm could awake."—*J. D. Jones.*

"*If the scene (of the healing of the Gerasene demoniac) terrifies us* by revealing dread forces of evil, much more should it inspire us by its vision of the omnipotent strength of Christ."—*C. R. Erdman.*

Assuming that the lake storm was of demoniac origin, sent by the prince of the powers of the air (Eph. 2: 2), Andrew Sledd thus comments: "Then Jesus reproves the disciples for their lack of faith. They should have known by this time that he was master of the demons, that no demoniac agency could injure him or his."

The Lesson Before Us

I. The Wonder-Worker

Jesus had already selected twelve men to assist him in his ministry. In the next section of Mark (6: 7ff.) we shall find him sending them forth to their task. Before he does that, however, he must strengthen their faith in him as their leader and Lord. This is accomplished through five miracles, two of which form the subject of this lesson. The particular occasion of each of these miracles was, of course, human need appealing to Jesus' sympathy.

The specific value of these wonder deeds to us is that they encourage also our confidence in Jesus. The disciples saw that the man who had such authority over the forces of nature, the sphere of the human mind, disease, and death, could assuredly be trusted as a leader and as a great divine source of spiritual power.

That same Jesus, the Christ Saviour of you and me, may be depended upon to come to our aid when we likewise are buffeted or broken by the storms of life. We should ever see this Wonder-Worker standing by our side ready to perform for us and our loved ones the same miracles of deliverance that he wrought there long ago.

II. Master of the Storm

This miracle is timely. Our day decidedly needs its lesson, for we are living in a period when people are mystified, apprehensive and fearful, in the face of the world's financial, economic and spiritual condition, as they have not been before in generations. The followers of Christ, at any rate, should be reminded that he is with us, to control, to quiet the storm—if storm we may call it.

No other picture of Jesus in the Gospels presents him so strikingly in his double nature of God-man as this. He was human, and that very busy day of healing, teaching, of crowds, excitement and opposition, in and around Caper-

m, had left him so exhausted that he pped to sleep on the steersman's cush- the very minute the boat pushed off n shore. They were to cross directly r to the more rural eastern side of lake.

ut he was also God, and therefore n he will he can command silence to wind and waves. I am glad that I e a Saviour of such supreme power, whom nature's terrific forces must be dient; but he comes all the nearer to and I appreciate the better his Sav- hood when I see him sleeping the p of the work-weary there in the t.

asin lakes, like Galilee, are liable to e sudden storms. It is six hundred below sea-level, surrounded by high s, cut by glens and gullies that be- ae funnels for the wind. The words ly that the tempest came on very sud- ly; a violent thunder-storm. The t was small, hence they were in no e danger. The "other boats" prob- contained other members of Jesus' ty or following.

The Master is undisturbed. He knows, his is my Father's world." His words he tempest have more the nature of a ake than is indicated by "Peace, be !" Goodspeed has, "Hush! Si- ce!" They have been reechoed mil- s and millions of times as Jesus has eted humanity's conflicts, passions unrest, bringing to the world and 's lives his peace, "sweet peace."

ome of these disciples were Lake ilee fishermen. There wasn't much ut its storms that they didn't know. occasions often arise, as in their case, en human experience, skill and learn- are insufficient; when Jesus is the y resort. Happy the life that at such es has him on board! Notice how quently lack of faith surprises Jesus. was then and is now hard for him understand it.

III. Delivering the Possessed

No man could any more bind him" the important item of this incident. Jesus did. He does things that men 't. He masters the brain-storm as ly as the lake-storm. As mental de- gements are an especially hopeless, ling class of diseases, so the spiritual orders which they may be taken to resent rarely yield to human treat- nt. The damning habit, the ungov- able temper, the soul-corroding weak- s, the ruining passion, are pronounced rable until they are subjected to the ing power of Christ. The devil is onger than man, and it takes a Christ ast him out of men.

he result of the touch of the gospel Jesus Christ upon men's hearts is kingly shown in the difference in the tment of the mentally diseased then now. All maniacs were outcasts. fact that they commonly found shel- in empty tombs and lived on refuse d made them doubly unclean. An- tiquity knew nothing of tender care for such or of institutions for their guarding and treatment. This is all a gift of Christianity.

The spot where they landed on the east shore of the lake has been identified and is now known as *Kersa* (Gersa). Near- by is a steep declivity corresponding to that mentioned in the narrative. The spelling "Gerasenes" is to be preferred to the "Gadarenes" of Matthew. The people were heathen, not Jews, hence their large herds of swine. The demons possessing the man recognize the godli- ness of Jesus and in fear do him obei- sance (cp. James 2:19). No one under- stands so well as the devil—or the sinful man—the incompatibility of perfect purity with sin: "What have I to do with thee?"

Jesus seeks to clear the man's muddled brain by his question in verse 9, but the pitiable creature has no other conscious- ness than that he is beholden of the Evil One to such an extent that he feels him- self fairly full of devils. The Latin word "legion," signifying a Roman regi- ment of several thousand men, would be a common synonym for multitude. Figu- ratively, evil usually dwells in men not in a single, but several forms or mani- festations. (Cp. Mary Magdalene's "seven demons," Luke 8:2.)

However unfairly, the pig has become a universal symbol of bodily and moral filthiness (comp. our words "swinish," "hogwash"), and it is significant that the demons here suggest such animals as their proper habitation. Dirt and the devil are as closely associated as cleanli- ness and godliness.

Luther used the conduct of the man's countrymen as an example of the selfish, materialistic spirit that is more concerned for property losses than for the saving of men. After they learned of the won- derful, merciful deed that he had wrought, did they not want him to make a long stay in their midst? Like so many other people, in every age, their word is rather "Begone!" The forces of un- righteousness, that are profiting from the ruin of the souls of men and women and boys and girls, are always anxious to get rid of Jesus and his agents.

One can readily sympathize with the man's desire to join the company of the Master who had so richly blessed him. Jesus, however, often has important work for us to do in places where we would rather not be. The man shows a fine spirit, gratitude, and obedience. Perhaps Jesus tarried for awhile further to in- struct him in the message of the king- dom; but it was his own marvelous ex- perience (ver. 19) that was to make him a powerful witness and missionary for his Deliverer and Lord.

The Lesson Applied

The early church adopted the ship as one of the emblems of itself. We find it so used in the crude picturings of the catacombs. But it was always a ship with sails set (take notice, modern church!), out on the deep. The church of Christ is likely ever to be encounter- ing squalls and storms.

Does Christ your Saviour seem to be asleep in your life and disregardful of your fears and danger? But the point is to have him there, in your life—and to have confidence that he will not fail you in your real need.

Our Lord said, "Believe only!" Yet when it is analyzed our faith in him is a larger matter than some people take it to be. There is, for example, the belief that he is the divine Saviour; faith in his teaching as highest, ultimate truth; confidence in what he can do (as here in our lesson); and trust in his love. The more aspects your faith has, the greater help and joy will you get from your dis- cipleship of Christ.

Jesus' problem is to create confidence in the face of misunderstanding.

The Twelve saw so many exhibitions of Jesus' power that they became except- ionally competent to bear witness of him (cf. 1 John 1:1-3). If he has been pre- cious to you in many ways, perhaps through many years, the obligation rests upon you likewise of testifying of him to others.

Edward Hopper's hymn, "Jesus, Sav- iour, Pilot Me," has taken a strong hold on Christian worship because it so beau- tifully reproduces and pictures the scene of this miracle and so feelingly brings home to us its lesson. The next time you have a spell of worrying, read this Scripture and this hymn.

Base appetites, bad habits, and un- righteous passions are some of the de- mons that possess men today. Or to particularize, envy, lust, the thirst for strong drink, worry, anger—these things bring upon their victims suffering.

The healed demoniac's desire to go with Jesus and the disciples, to get away from all the hateful associations of his mental sickness, was natural. But the Master knows best where we can best serve him.

It may be a little far-fetched, but the association of the demons and swine, and swine and dirt, always opens up the way to moralizing about "Cleanliness is next to godliness." Everyone knows that there are few cases where sin is not filthy.

To Ask and to Answer

What are some of the things that give us confidence in a person, say, in a doc- tor, lawyer, minister, or employer? And which of these traits carry the greatest weight?

How do you account for the fact that so many people of your acquaintance have no confidence in Jesus—do not put their trust in the Lord?

Do you think that a majority of your Christian friends show by their lives that they have implicit confidence in Christ?

Suggest some of the wonder-deeds that Jesus is performing in the world today.

TEACHERS' HELPS

In the Men's Class

Edward Bleakney, Pittsburgh, Pa.

"Carest thou not that we perish?" The disciples were not the only people who have asked this question. From the beginning of time men have asked it. They ask it today. Does anyone care if we humans perish? Is there anywhere in the universe someone who cares about humanity? From this question philosophy was born.

From this question religion also was born. And religion answers it in the affirmative. Carest thou not that we perish? Yes, there is someone who cares. That someone is God. God cares. Upon this fact we build our faith, and our lives, and are seeking to build a Christian world.

After the disciples had asked Jesus this question, he arose and rebuked the wind, and said to the sea, "Peace! be still!" Wherever Jesus is there is peace. Whenever Jesus comes aboard our lives, all is well. He who lives the life which is hid with Christ in God need not fear anything.

This story of Jesus quieting the storm shows once again Jesus' power. In reading the New Testament one gets many impressions of Jesus, but always the impression that he was a man of power. And nineteen hundred years have not changed that impression. Through all these centuries he has been a power in the world, the greatest power for righteousness and decency that the world has known.

From whence did Jesus get his power? Why, from his religion. In religion there is power. It is a real power in the life of man. It has been well said that religion is the life of God in the soul of man. It can also be said that religion is the power of God in the life of man. Religious people of all ages have testified to the power which comes from God. The very thought of God brings power with it. Think of God and at once a sense of power rushes into your soul.

One has to do more than think of God to have the power which religion can give us. We want this power. It is a good thing to be a power for God in the world. What is the secret of being a power for God, for righteousness?

What was the secret of Christ's power? It was his complete surrender to God. This is the secret of power. If we want it, we, too, must do as Christ did—cast ourselves upon God; hold nothing back; surrender all; give up every selfish ambition and desire.

What will we do with it after we get it? Among the men and women of the early church, notice there was the sense of spiritual power. They felt competent to do all things through Christ who strengthened them.

For what purpose did they use this, their power of God? They used it to live as good Christian lives as they could.

Just as the disciples used this power which they got from their religion to live Christian lives, so should we. We need power to endure adverse circumstances, to run in the face of head winds, to stand the worst that the universe can do to us. We need the power of religion to adapt ourselves to the physical universe. Religion taps new levels of energy, and thus gives strength to perform deeds seemingly impossible. To this end, "More power to you!" "Lay hold on God."

Before My Class of Women

Rev. Marion S. Burton, McMinnville, Ore.

The incident of the storm was really a turning-point in the lives of the disciples. At the end of a hard day's work, without rest or refreshment, they entered the boat and the Master, with perfect physical relaxation, was soon asleep. The storm! Wild commotion! Jesus was awakened, but he surveyed it undismayed and brought calm out of the waves' confusion, rest to their riot. A gentle rebuke to the Twelve was administered at the close, "Ye of little faith!" It seemed as if it was they who had been asleep and he who had been awake—always awake!

It is in the familiar things of life that the crisis usually appears. The disciples were at home in this field of waters, but in the incomplete voyage they experienced their farthest travel; for on the wings of the storm they were carried into the heart of humanity, experiencing that great universal enemy, fear. They learned more from the tempest in that brief hour than had been learned from all previous experiences, for they learned the intrinsic weakness of human nature and its inability to battle unaided with the storms of life. The discovery of the cure of fear bound the little band into a brotherhood of souls.

Humanity has ever been the "prey of fear"; but the great interpreter of the gospel of Jesus Christ said, "God hath not given us the spirit of fear; but of power (discipline) and of love, and of a sound mind" (2 Tim. 1:7). Women especially need to study the "Cause and Cure of Fear," and profit thereby. The world's greatest servitors are women and they must learn to say, "Before I go forth to heal my brother or sister, I must learn from my own heart the weakness at the heart of humanity." So many ships of common life are rudderless and helpless from fear when storms arise. That five-mile passage on the Sea of Galilee was as familiar to the disciples as crossing a city street is to us, yet they were weak where they were accustomed to be strong. So with us, at unexpected times, in familiar places, and often amid common things, the storm finds us unprepared—and so, undone. May we seriously, prayerfully consider our individual tendencies to weakness, and then turn to the Great Physician, asking him to cure our fears.

I. The Cause of Fear

1. *Physical.* A study of oneself, in a simple way, will often reveal a cause for that premonition; a cause for that, "I'm afraid." It is frequently just sheer fatigue; or perhaps some chronic nervous trouble. May be indigestion; or possibly a hunger-pang. Whatever it is, the cause can be removed.

2. *Mental.* Too often the cause of fear is chronic worry—that greatest of all body poisons. Or bad mental habits, which can be corrected so that we may have abundant mental health. Even if we have "enjoyed" worrying, about something or somebody, if we have the Master with us, let us ask him to still such storm and take away such anxious fear. Some old grudge, a rankling hate, or self-indulgence, will often get the upper hand and cause a storm of fear to overtake one.

3. *Spiritual.* Deeper and more subtle are ingratitude to God, lack of prayer, and selfishness.

II. The Cure of Fear

Jesus has many times repeated his miracle of stilling the tempest. He can do it in the nighttime of our soul as easily as he did it that night on Galilee. God sends opposition to be conquered as well as burdens to be borne. The unknown ceased to be dreadful to the disciples, and it will cease to cause fear in us, as we live in Jesus, who is always the Master, in every situation.

1. *Rest.* Worry is wasted effort. Put the same amount of effort that you used in worrying into conscious dependence upon him. Keep yourself rested, physically, nervously, mentally and every other way. "Rest in the Lord!" Easier said than done? To be sure; but is it not better to take a few moments each day, or many times a day, for relaxation, recreation, real rest, than constantly to be dreading the storm? Recognize your own danger-signals! Your family have learned to walk softly, or go around the other way, when mother's red light goes on. Why not stop "seeing red," practise a sense of proportion, turn on the green light, in proper sequence? We may have that self-control of body, mind and spirit which can weather any storm of life, if we will pay the price: "They that wait upon the Lord shall renew their strength."

2. *Seek.* Putting first things first, the things we fear will take their rightful place. Seek to know God's will and "ye shall find." "What time I am afraid, I will trust in thee." We shall have to fill our lives full of positive, conscious riding of the sea of life unafraid—because the Wondrous Sovereign of the Sea is with us.

3. *Love.* Fear casteth out love, but rfect love casteth out all fear. In his re is our confidence. Love as he loves d our cure is assured.
The Sea of Galilee was the same after e storm as before, but the hearts of e disciples held echoes of a song of ace that never died. May we learn the ne meaning of Jesus' "Peace, be still!"

Crannellograms

Philip W. Crannell, D. D.

1. Jesus, all powerful to guide, guard, re, redeem. 2. *Satisfaction,* to know *hat* we believe; *salvation,* to know *hom.* 3. Don't worry about your soul; u gave Jesus that; now work for ners, and him. 4. Jesus put so much o his work that he had to leave it, r part of a night! 5. Not easy for that art to send the crowds away; but ner crowds were coming, many another y! 6. Not the waves awakened Jesus, t his servants' cry. 7. Jesus, humanly ed out, asleep, and wakeable. 8. If leads or orders into danger, he will t us out. But if he does not order? No "water can swallow the ship here lies the Master of ocean and earth d skies!" 10. Says Moffatt: "Whatr can this be, that the very wind and a obey him?" Excuse us: *"Who"?* sus is very definitely *what;* but first, is *Who.* 11. Slow to "size up" their aster? Oh, but his many facets, and s size! Have we sized him yet? 12. ne Master of wild winds must meet ll wilder minds! 13. "Canst thou minr to a mind diseased?" Jesus could, ough demons demurred. 14. Attracn: "ran and bowed." Repulsion: Do not torment me!" 15. Jesus "tornted" only those who first tormented n. 16. The place for the cured is out tnessing among friends. But Jesus with him there.

The Lesson Lived

Susanna G. Fisher

One Day at a Time

Why are ye so fearful? (Mark 4:40). How much anxiety is caused by the idges that never are crossed? "The eatest troubles and worries of my life," id an old man, "have been the troubles d worries that never came."
So it is with many of us. Few there e whose lives have not been materially ouded and impeded by anticipating evil. "Aunty, I never saw a grown person in life but you that didn't worry," said lad to his aunt, adding quizzically, Why don't you? Were you born that ay?"
"No, dear," was the reply, "I was not rn that way, for I was naturally a eat worrier. But I stopped short, for was borne in upon me that I disnored God by questioning his goodness d mercy. When the evil thoughts me, I call them evil because I think e thoughts which distrust God's providence are evil, I just prayed to be strengthened to think aright; to think helpful thoughts, beautiful thoughts, trustful thoughts. And these thoughts came."
Our experience may be as beautiful as the one cited if we will. We, too, may be free. Let us accept today's manna, believing that tomorrow's will come in its freshness to supply our need when tomorrow is today.—*Selected.*

Receptive Soil

Go home to thy friends and tell them how great things the Lord hath done for thee (Mark 5:19).
"A medical missionary having cured a Hindu of a serious malady gave him a Bible when he left the hospital. Some years later, on visiting the village where this man lived, he found that all the inhabitants were worshiping God, having been led into the true faith by the teaching of the Bible in the hands of the healed man."

You Can

How is it that ye have no faith? (Mark 4:40.)
An eminent journalist, writing about his friendship with Alice Freeman Palmer, the first lady president of Wellesley College, tells of a memorable conversation he once had with her. "She told me a little of the means she took in getting and keeping in mind the names of her hundreds of girls, and I said, 'That is something I can never do.' 'Oh, yes, you can,' she replied, 'if you had to; it is simply that you have never *had* to do it. *Whatever we have to do we can always do.*' Every hill could be climbed if it came in the way of duty. There would be a key to every lock if the doors were opened on the appointed road. God does not command things that cannot be done. Every commandment is the reverse of a promise. Turn over a duty and you will find a grace. On one side you have a staggering obligation, on the other side you have an all-sufficient dynamic. What I have to do I can do. The divine task involves the divine resource. It is in the way that God's statutes become our songs."—*Christian Herald.*

His Peace

Peace, be still (Mark 4:39).
The Christ was never perturbed; he was always calm. The Christ was never distracted, he was always collected. The Christ was never feverish, he was always cool. When everybody else was feverish and panic-stricken, he could speak about "my peace." Now it is the very secret of the Christian gospel that the Spirit of the Master can be conveyed to his disciples.—*J. H. Jowett.*

Telling Others

Tell them how great things the Lord hath done for thee (Mark 5:19).
Some time ago a young girl was led to Christ in a mission in California. After proper preparation she felt she was called to China. Her friends knew that she intended to go soon and wondered why she delayed her going. Several months passed before she finally announced that she would start for her field in the foreign land. A friend, in talking with her, asked the reason that she had postponed her going. "I wanted to go to China as I had planned, a long time ago," she answered, "but this is the reason why I couldn't go: My father and my sister did not know my Saviour, and I could not go away and be a success in bringing others to know him in far-off China until I had been able to bring my own to him. That is why I stayed. Last Sunday both father and sister acknowledged Christ, and now I go to the work for which God has called me, better fitted to do his great command."—*H. G. Allingham.*

He Cares

Master, carest thou not that we perish? (Mark 4:38.)
We have searched the records and heard all witnesses from the beginning of time, but we have never found the boundary of his mercy. And there is no country known to man that is without his presence. And never has it been known that he has shut his ear to those who called upon him, or forgotten one that is his. The heavenly pleaders may be silenced, but never our Lord, who pleads for all; and heaven and earth may forget, yet will he never forget, who is the Father of all. And every child of his is to him as if there was none other in the world.—*Mrs. Oliphant.*

Be at Peace

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it.—*Saint Francis de Sales.*

If We Had Known

If I had known in the morning
How wearily all the day,
The words unkind
Would trouble my mind,
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.
We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

—*Margaret Sangster.*

A Worship Service Program

Prepared by LOUIS P. JENSEN
Director of Christian Education for Chicago, Ill.

Theme: "The Son of God Goes Forth"

(An appropriate subtheme should be decided for each Sunday and selection of materials made in accordance with the theme for the day's worship service)

ORGAN OR PIANO PRELUDE.

HYMN OF WORSHIP. Suggested: "O Worship the King"; "Praise the Lord, Ye Heavens, Adore Him"; "Come, Thou Almighty King"; "Worship the Lord in the Beauty of Holiness"; "Shepherd of Tender Youth."

PRAYER, for a sense of the presence of God, for forgiveness of our sins, for blessing and guidance.

THE LORD'S PRAYER, in unison.

PRAYER HYMN (quietly, reverently, prayerfully). Suggested: "I Need Thee Every Hour"; "O Master, Let Me Walk with Thee"; "We Bear the Strain of Earthly Care."

SCRIPTURE READING (in unison or responsively). The Scripture Lesson for the day, a psalm, or other passage appropriate to the day's worship.

OFFERING (prayer preceding). Hymn stanza following. Suggested (*tune,* "Hesperus"):

"All things are thine, no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay."

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN OF CONSECRATION. Suggested: "Take My Life and Let It Be"; "I Would Be True"; "O Jesus, I Have Promised"; "O God, Who Workest Hitherto"; "Just as I Am, Thine Own to Be."

PRAYER OF DEDICATION.

WORSHIP IN THE SUNDAY SCHOOL

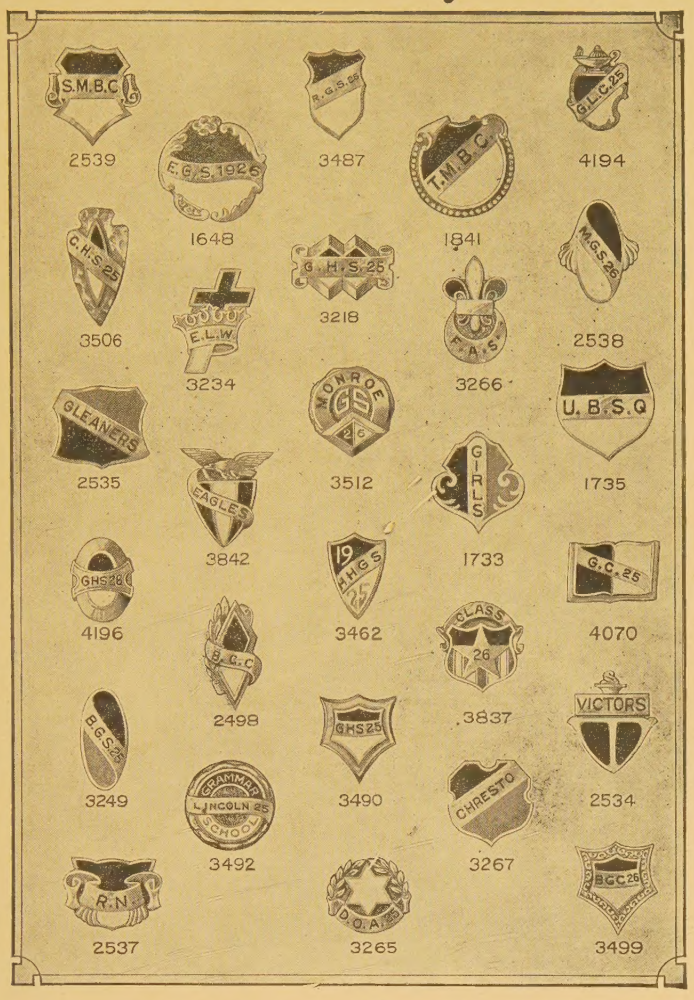
It is not easy to conduct a helpful service of worship in the Sunday school, but it is important, fully as important as instruction, and the superintendent is the one mainly responsible for it. If he, with the help of the pastor, will plan as carefully to lead in worship as the teachers study and plan to teach, he will render a good service to the entire school.

When little or no time and care are given to the preparation of a service of worship, the result is disorder, confusion, and general lack of interest on the part of the pupils, and a sense of weakness and shame on the part of the leaders.

When the service of worship is brief, not over fifteen minutes, and well adapted to those who are most difficult to control; when every part of the room is provided with helpers to keep order and to secure united attention, it becomes a joy and satisfaction to the leaders, and an inspiration and help to the pupils.

Class-School-Society Emblems

MADE IN ANY QUANTITY



MADE IN ANY QUANTITY

READ THE FOLLOWING VERY CAREFULLY, AS THESE CAN BE MADE ONLY AS DESCRIBED

Nos. 1648 and **2535.** Two colors enamel; any 8 letters, or 6 letters and 2 figures or less.

Nos. 1733, 2538, 3249, 3265, 3487, 3490, 3499, 3506, 4070, 4194 and **4196.** Two colors enamel; any 5 letters, or 3 letters and 2 figures or less.

Nos. 1735 and **1841.** Two colors enamel; any 6 letters, or 4 letters and 2 figures or less.

Nos. 2498 and **3234.** Two colors enamel; any 3 letters, not more.

Nos. 2534, 3218 and **3267.** Two colors enamel; any 7 letters, or 5 letters and 2 figures or less.

Nos. 2537 and **2539.** Two colors enamel; any 4 letters, or 2 letters and 2 figures or less.

No. 3266. Three colors enamel; any 3 letters, not more.

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